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## The Theology of Christ the King

### II.

To be actually a leader, one must have followers. To be actually a king, one must possess a kingdom. Christ's kingship was an office, not a mere title. Christ was the king of a real kingdom. There is no term which occurs more frequently in the gospels than that of the kingdom of God. Out of consideration for the Jews to whom he addresses his gospel, St. Matthew prefers the term of kingdom of heaven. Whether we use the term kingdom of God or kingdom of heaven, there is one idea common to both, namely that of a realm or kingdom. Now there are different stages or, to use the French word *etappes*, in which the realization of this kingdom, of which the evangelists speak, is found. The advent of the Messiah in this world may be thought as the first stage of this kingdom. Matth. 12. Mark 1, 14, 15. The realization of the Christian salvation may be regarded as a second *etappe*. Matth. 4, 23. Mark 4, 14 and numerous others. The Christian religion as established in this world, and the rule of the just in heaven under the sceptre of the glorified Christ in eternal bliss may be considered as the third and fourth degrees of this evangelical kingdom. Matth. 16, 28, etc., and Matth. 24, 43. Yet it would be wrong to assume that the realization of the kingdom is exhausted with these few stages. There is another, a fifth stage, which cannot be omitted. It is the crystallization of the kingdom in the form of an institution which makes possible the rule of the kingdom of God in this world. This kingdom of God on earth is spoken of by all four evangelists. It is the kingdom in which are the children of God on earth, "And the good seed are the children of the kingdom". Matth. 13, 38, also 21, 43. To this kingdom our Lord refers when He discusses the merits of St. John the Baptist: "But he that is the lesser in the kingdom of God, is greater than he." St. Luke 7, 28. St. John gives the condition for entering into this kingdom when he says: "Amen, Amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God". John 3, 5. This kingdom, which demands the application of a visible matter as a condition of membership, cannot be anything else but the visible kingdom of God, the Church. Christ, finally, draws the connection between the two ideas, that of the kingdom of God and that of the Church. In one word, He tells us that the Church is the kingdom. "Upon this rock I will build my Church . . . and I will give to thee the keys of the kingdom of heaven." Matth. 16, 18, 19.

The realization of the kingdom on earth is the Church. The apostles were fully aware of this fact, that the realization on earth of the kingdom of God is the visible Church, for in as early a source as the Acts of the Apostles we read: "And now behold, I know that all you, among whom I have gone preaching the kingdom of God, shall see my face no more. Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you Bishops, to rule the Church of God, which He hath purchased with His own blood". Acts 20, 25, 28.

The Church is a kingdom. Any kingdom is a visible institution composed of inhabitants under a monarchical constitution of government. The Church resembles such a kingdom. It has been observed that the original word for kingdom as used in both the Old and New Testaments does not coincide with the modern meaning of the term kingdom. Philologists tell us that it denotes the ruling or the sway of the sceptre. According to this philological interpretation a kingdom "is not a body politic in our sense, a people or land under some form of constitution, but merely a 'sovereignty' which embraces a particular territory."<sup>2</sup>) This linguistic observation helps us bring forth with greater accuracy the idea of Our Lord. In the definition of worldly kingdoms, as they are constituted nowadays, the emphasis is laid upon the people who make up the monarchy and who give strength and power to the ruling authority, the king. In the sovereignty of the Messianic kingdom or the Church, Christ is the cornerstone, and a cornerstone in such a strict meaning that without its existence the whole kingdom would be completely annihilated. Destroy a worldly king and the people will form another government. But without Christ there is no kingdom of God. Christ is the cornerstone of the Christian kingdom. The sway of the sceptre of the Savior gives life and power, strength and virtue to the citizens of the Messianic kingdom.

This kingdom rests on Christ, the invisible head of the Church, and on the rock of St. Peter, the vicar of Christ and the visible head of the Church. Rebellion against the vicar is rebellion against the Divine King. It is absolutely impossible to construct even in theory a church which would not rest upon the foundation rock laid by Christ Himself. The intimacy between the Church and St. Peter is so well established and so emphatically insisted upon in every textbook on religion that we may dispense with a

<sup>2</sup>) Dulman, G. The Words of Jesus. p. 94.



lengthy discussion of this subject in a discourse which by its nature must be rather limited in length.

The Church of Christ, though a visible institution established in this world, is not of this world. "My kingdom is not of this world". John 18, 36. It is an institution supernatural in its character, and not subject to the interference of worldly powers: "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." Matth. 22, 21. The separation of the religious institution from that of the state authority was a thing entirely new in the world. Hitherto, the two departments of life, the religious and the political life, were united under the sceptre of state authority, the religious department being subject to the rule of the political power. This was the rule in pagan Greece and Rome, in Egypt and Babylon. Christ separated religion from the slavery of the political power. Christ's Church is the only religious body on earth which can continue its existence without becoming a "state church". All other religious bodies need the support of the worldly powers for the continuation of their existence, or they fall into rapid decay and dissolution.

There must be certain marks by which to recognize the true Church of Christ. The catechism gives four marks. Why are they four in number? Three is a sacred number and mystical in religion. Why are the marks of the Church exactly four? The transcendental determinations of any being are that it is an *ens*, and that it is *unum*, *aliquid*, *verum* and *bonum*. Nobody would say that the Church is non-existing. The Church is an *ens*. The Church is not only a being of the metaphysical order; the Church is a visible being. As such, the Church is *unum*, referring to the oneness or unity in the constitution of the Church. The *aliquid* corresponds to the Catholicity, for this Catholicity gives the Church extension throughout the universe. The Church is universal or Catholic. The *verum* is answered by the apostolicity of the Church, for the Church possesses truth by her origin in Christ. Finally, the transcendental *bonum* is found in the holiness and sanctity of the Church. The Church, as a true being, answers every requirement of ontological determination.

Christ was king. Christ was shepherd. In their last analysis, both the kingship and shepherdship of Christ are identical. In virtue of the kingship of Christ, His foundation became a real kingdom, a church. In virtue of the shepherdship of Christ, the Bishops and parish priests have jurisdiction over their flock; they are the pastors of their congregation. "For Christ therefore we are ambassadors". II Cor. 5, 20. "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you Bishops, to rule the Church of God", Acts 20, 28, and "Feed the flock of God which is among you, taking care of it, not by constraint, but willingly according to God." 1 Pet. 5, 2. The shepherdship of the pastor, therefore, as well as the Church which is the supernatural and visible kingdom of God, originated in the kingship of Christ.

In virtue of his ordination to the priesthood, the priest offers the sacrifice of the Holy Mass and is the ordinary dispenser of the sacraments. The priest, as prophet and teacher, preaches to the people the word of God, teaches and inculcates the doctrine of Christ; the priest, who is pastor, king and shepherd, has jurisdiction over the congregation committed to his charge. As pastor the priest exercises the kingship of Christ. The jurisdiction of the pastor enjoins the *cura animarum* over those entrusted to his charge. This jurisdiction of the pastor is nothing else but the exercise of Christ's kingship over an assigned congregation. Assistant pastors may help in the discharge of this royal function but to them, any power is only delegated. No kingship power is given to the trustees of a church. The kingship is vested exclusively in the pastor.

Christ, in speaking to the people, did not wish to frighten them by the harsh and forceful manners of worldly kings. He wished to be the good shepherd. The good pastor is a shepherd according to the fashion of Christ. The good shepherd knows no "bossing" or "lording". He does not scold, or show harshness to the flock. "I am the good shepherd. The good shepherd giveth his life for his sheep." John 10, 11. "Feed my lambs, feed my sheep." John 21, 15-17.

The shepherd stays with his flock, day and night in peace and in peril, in joy and in sorrow. Out of consideration for the shepherdship, the Church has enjoined upon the pastors the duty of residence. Conc. Trent. sess. 23, c. 1. De ref. It is one of the most important duties in pastoral life, to be and to stay with the flock. Without legitimate cause, the transgression or neglect of this residential duty becomes sinful, according to the opinion of learned and holy canonists. Actual residence within the parish is not sufficient to perform the pastoral duty. The pastor must be in closest contact with his people. It has been said that the priest belongs in the sacristy. Such a maxim would be pernicious. The pastor belongs by right to his parish. The limits of the parish are the confines of the pastor's activity. Where the pastor is with his people and does not bury himself in the sacristy or rectory, a wholesome priestly administration may be expected. Professor H. Swoboda, in his "Grossstadt-Seelsorge" has proved by documents that the French Revolution originated in those parishes where the clergy refrained from any communication with the laity. In our country the contact between pastor and people is fortunately ideal. No governmental interference renders this contact impossible or difficult. In Germany, you may find big city parishes with five or six thousand souls, yet without even a parlor in the rectory. Into the sanctuary of the "salon" are admitted only occasional callers, possibly five or six a year. As ideal as the association between priest and people is in this country, there is a tendency that the pastoral calls upon the parishioners may become of too "social" a nature. Contact between pastor and people is of apostolic origin. St. Paul gives us an insight into his own contact with his flock when he writes in his first Letter to the



corinthians: "For I judged not myself to know anything among you, but Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling." 1 Cor. 2, 2, 3. In the acts of the Apostles, we read of the same Apostle, "Therefore watch, keeping in memory, that for three years I ceased not with tears to admonish every one of you night and day." Acts 20, 31. It should be physically possible for the pastor to establish personal contact with each of his parishioners. The maxim of Our Lord: "I know mine and mine know me", John 10, 14, was defined as a principle for regulating the size of parishes by the Council of Trent when it decreed: "*qui (parochus) eas (oves) agnoscere valeat.*" Pope Pius VI, in a letter addressed to Cardinal de la Rochefoucault on the 10th of March, 1791, declared a parish of over six thousand souls as impossible to be cared for by a parish priest. The numerical norm for a parish may safely be placed at not over three thousand souls. Three thousand souls to a parish, as maximum, was the principle according to which Pope Leo XII in 1824 proceeded in the reorganization of the parishes of the city of Rome.

The kingship of the parish priest demands the supervision of his parish. This supervision is to be seen first in the pastor's endeavor to keep from his flock all that is pernicious to the spiritual welfare of his sheep. To fight evil, it is best to supplant it by good. To introduce good Christian newspapers, magazines and books in his parish, to establish parochial schools, to promote a well-regulated family life, to foster and cultivate Christian societies, to attend to every form of Christian organization within his parish is the task of the zealous pastor. His care must not be exercised merely in a summary way. The good pastor attends to the individual cases, to the children, to those to be married, to the sick and the poor and the aged, to converts, to the vocations. He tries to extend the Christian influence over institutions located in his parish, such as homes, asylums, prisons, and endeavors to win the authorities of the state, city, county, for the recognition of Christian principles.

In all this, the pastor is not a "driver", but a "leader". He is supposed to lead his flock by his personal sanctity, by his prudence, by his zeal, by his knowledge of the spiritual and material concerns of his sheep. His aim is not the realization of his personal ambition, but the establishment of the kingdom of God on earth.

Needless to say, the good sheep should follow their shepherd. They are to hear his voice, they are to harken to his footsteps. The exhortation St. Paul gave to the Hebrews applies, too, to the Christian of the twentieth century: "Obey your prelates, and be subject to them. For they watch as being to render an account of your souls: that they may do this with joy, and not with grief. For this is not expedient for you. Pray for us." Hebr. 13, 17, 18.

ADOLPH DOMINIC FRENAY, O. P., Ph. D.,

Albertus Magnus College,  
New Haven, Conn.

## Farmers Should Be on Their Guard

Co-operationists, those who believe in co-operation as a comprehensive means of protection against exploitation, are very apprehensive of the agricultural marketing act and the Federal Farm Board for which it provides. They fear that under this act there will be a letting down in adherence to co-operative principles, and that collective marketing by farmers will lose the freedom that characterizes true co-operation and become subject to the tutelage of a political board, answerable not to farmers, but to exploitative interests.

True, the statement has been made repeatedly that the Farm Board will operate only with and through farmer-owned and farmer-controlled co-operatives. Further, Chairman Legge, in his Baton Rouge speech of July 30, declared that the Farm Board "will not undertake to force its program on any group of people," and that it will render its greatest service "by helping the farmer to help himself."

These statements are admirable, but in view of provisions in the agricultural marketing act, and some things that have already occurred, they are not altogether reassuring. We have no reason to doubt Mr. Legge's sincerity or honesty of purpose, but he is not trained in either the philosophy or practice of co-operation. Co-operative terms, therefore, may not have the same meaning to him that they have to co-operationists.

For nearly a century, co-operators have regarded as vital to successful and enduring co-operation the three cardinal Rochdale principles: One vote per member, regardless of the number of shares held; limitation of dividends on shares to a nominal rate of interest, and division of profits, or surplus savings, on the basis of patronage. These three points really boil down to two general principles—business without private profit, and democratic control.

There are two types of co-operation in which these principles have to be applied in a form different from a Rochdale consumers' society. This is true in mutual insurance companies, which have no share capital. It is also true in the non-stock type of marketing co-operatives. But in any genuinely co-operative association, strict adherence will always be given to the principles of non-profit operation and democratic control.

The agricultural marketing act, however, recognizes the definition of co-operation contained in the Capper-Volstead Act of 1922. That law was enacted to give immunity from anti-trust prosecution to farmers' marketing associations. To secure this immunity, an association must either limit each member to one vote, or limit the dividends on shares to not more than 8 per cent, but need not do both. These are the mini-



an association from anti-trust prosecution, but obviously they do not constitute a definition of true co-operation. A so-called co-operative organized in conformity to this definition could violate either the principle of non-profit operation or of democratic control.

This is not merely an academic point. Only a few weeks since a prominent farm-organization leader close to the Farm Board urged that our Farmers Union Co-Operative Elevator Federation in Nebraska should admit to membership elevator companies that vote by shares, because if the Federation did not admit them they could go directly into the proposed Farmers' National Grain Corporation, the central organization being set up at the instance of the Farm Board. Thus the influences of the agricultural marketing act and the Farm Board are toward a letting down in adherence to vital co-operative principles.

It may be urged, of course, that violation of co-operative principles is not being forced onto co-operatives by the Farm Board. However, the board has at its disposal a large sum of money to loan to marketing associations for the acquisition of facilities and the handling of farm products, and the propaganda is being assiduously spread by those favorable to the Farm Board and its program that associations which do not fall in line with the program will be "out of luck." This may not be force or coercion, but it at least amounts to intimidation.

One is left wondering just what meaning may be attached to the statement that the Farm Board will work only with and through farmer-owned and farmer-controlled co-operatives in view of the approval it has given, after mature second thought, to the United Growers of America. This fruit-and-vegetable marketing agency was organized in New York City, and incorporated in Delaware, by Julius H. Barnes, Wm. M. Jardine, Gray Silver, Judge Bingham, Arthur H. Rule, and other eminent orchardists and gardeners. They propose to go out and attach co-operative associations to their central organization. This is a complete reversal of the democratic process, illustrated by Land O'Lakes Creameries, Inc., of the associations, through accredited representatives, coming together to form their own federation.

In his Baton Rouge speech, Mr. Legge said: "The board believes that it can be of great assistance to the American farmers by encouraging the development of large-scale, central co-operative organizations." The initiative the board has taken in projecting a nation-wide grain corporation may be considered, therefore, a forerunner of attempts to effect similar organizations in other lines.

Integration of co-operatives, or "rationalization," as they are now calling it in Europe, is highly desirable. All co-operationists believe in bringing it about just as rapidly as practicable. But we cannot successfully throw co-opera-

tives together; they must grow together. Fevish and impatient herding into a great nation-corporation of all the grain-marketing co-operatives would result in a hodgepodge in which real farmer control would be impossible.

Nor have the co-operatives a personnel trained to handle the business of a national grain-marketing corporation thrust into existence full-blown. Ability to handle large-scale marketing successfully must be gained by experience. A great central marketing organization thrown together suddenly would have to be manned from the old-line trade, with persons who had no understanding of or sympathy with co-operation and its principles. Such an agency would not long be conducted with an eye single to the welfare of farmers.

Mr. Legge, in his Baton Rouge speech, also urged that competition between co-operative and types of co-operatives should cease. In some cases, the Farm Board has already insisted upon this as a prerequisite to obtaining loans. Every co-operator yearns for unity of method and purposes. But real unity cannot be forced. Choice of the best plans and unity in following those plans can come only through study and experimentation, and thereby arriving at a common viewpoint. Any attempt arbitrarily to force unity would be tyranny.

Co-operationists are even more apprehensive of possible future policies under the agricultural marketing act and the Farm Board than of present policies. If we may judge by other boards and commissions in Washington, the present Farm Board is the best we shall ever have. For example, take the Federal Farm Loan Board and the Federal Trade Commission. From the standpoint of affording protection to the people they were created to protect, they have grown progressively worse. Are we not justified in fearing that the Farm Board will go the same way?

Co-operationists believe, therefore, that farmers should be on their guard against any letting down in adherence to co-operative principles through the influences of the agricultural marketing act and the Farm Board; against hasty and undemocratic plans to force integration and organize large-scale central organizations from the top down, and against any tendency to put the co-operative marketing movement under the tutelage of a political bureaucracy dominated by interests unfriendly to the kind of co-operation that protects against exploitation.

L. S. HERRON,

Editor, *Nebraska Union Farmer*

The ancient *vae victis* must be changed in the white man's modern history into "Woe to a different color." The white man has shown little sympathy with the other races. . . .

FRANCIS LIEBER



## Religious-Political Struggles in Switzerland During the Nineteenth Century

### III.

The causes of the unfortunate outcome of the undertaking were the following:

1. The unexpected declaration of war and the surprisingly rapid mobilization of the Protestant army by General Dufour. In consequence the Catholic cantons, whose preparations had at best been very faulty, were taken by surprise. From the time when the second Protestant guerrilla attack was repulsed by the Catholic canton Lucerne and its General von Sonnenberg in 1845, war between the 15 Protestant and the 7 Catholic cantons was a predetermined event; on the part of the former all preparations had been made quietly, so that the execution of Dufour's plans was an easy matter.
2. The superiority in number of the Protestant over the Catholic troops, 22,000 against 8,000.
3. Traitors in the Catholic camp, radical and indifferent Catholics in Catholic cities, such as Dr. Jacob Robert Steiger, physician in Lucerne, already referred to.
4. The choice of the Federalist and Protestant Salis Soglio as commander-in-chief of the Catholics. He was a courageous soldier, but no strategist.
5. The great Catholic canton Freiburg was cut off from the other Catholic cantons and was inaccessible from all sides. The surrender of Freiburg occurred entirely too soon. Maillardoz, who allowed himself to be called General, was known for immorality and love of display. At this time, precisely on November 11, 1847, the Protestant English statesman, Robert Peel, was in Freiburg, possibly for the purpose of persuading Freiburg to recede, for as early as November 14 the city surrendered. It had called in vain for succor on its sole neighboring canton, Wallis. Siegwart, the Catholic leader, conducted negotiations with Wallis from Lucerne for two weeks, requesting at least one and a half battalions of troops. After a long delay Wallis finally sent a weak battalion, composed principally of young men, who turned about face before they reached the Lake of Lucerne.
6. A last reason was this, that the Catholic section of Grisons also could not render aid, being held in check by the Protestant portion of the population. The canton St. Gall, one-half of which was Catholic, well nigh decided the fate of the undertaking by going over to the Protestants. Moreover, there was a lack of unified direction on the part of the Catholics. In the Catholic canton Freiburg Maillardoz played at being General; in Wallis von Kalbermatten was in possession of this title since 1844, and now, in October, 1847, the Protestant Salis was added to them as real General. Instead of placing its troops at the disposal of the Supreme Command of the Separate League, Wallis reserved for itself the right to decide whether they

should leave the canton or be used in an attack upon a Protestant canton. Even in the Council of War the various elements would not readily submit to one supreme command. Cantonal jealousy was stronger than the common interest. General Salis is said never to have presented a single plan of defense or attack to the Council, while he gossiped a great deal concerning what was going on among the Catholics; for these reasons Siegwart-Mueller delayed his appointment as commander-in-chief, in order to secure the services of a more capable man, if possible those of an Austrian, then a guest in Switzerland, Prince Friedrich von Schwarzenberg, son of the victor of Leipsic. Only after the latter had declined, was Salis selected. He ignored the decisions of the Council of War; moreover, he was opposed to offensive action, while the fiery Col. von Elgger and the Council were enthusiastic for aggressive tactics. It is to be deplored that neither Elgger, nor that other Lucerne Colonel, von Sonnenberg, nor Col. Mueller-Schnyder, of Altdorf, was chosen commander-in-chief.

As noted, Freiburg capitulated on November 14, and Zug, which was not fortified, on the 22. On the 23 Protestant troops entered the Lucerne country. (If Leu von Ebensohl had still lived, the war of the Catholic cantons would surely have been fought with much greater dash and unity of purpose.) Siegwart fled with the members of the Council of War to Uri, thence over the Furka pass to Wallis, and when this city also fell, over the Simplon pass into Austria, where Metternich provided sustenance for him and his family.

The original cantons, further, lacked food supplies; they were not even equipped for eight years of warfare. Schwyz, Obwalden, and particularly the Secretary of the Council of War, State Clerk Meyer, who later entered the service in Austria (becoming Minister of the Interior!), favored that requests for intervention should be addressed to Austria, France, Prussia and other countries. President Siegwart, however, confined his demands to a request to the powers, chiefly Austria and France, urging a public declaration to Parliament that they would not tolerate suppression of the sovereignty of the Cantons, that therefore they would not consent to a war upon the seven Catholic cantons, and that they would arrange for military demonstrations on the Swiss border. Austria complied in part with this request, but in France there was not at first any reaction. However, late in November, when Zug, Lucerne, and Freiburg had already succumbed, von Fenestrello informed President Siegwart on behalf of the French Ambassador, that, if a request for intervention were addressed to France, French troops would cross the border within three days after its receipt in Paris. Unfortunately Austria did not act vigorously and quickly enough; it should, in the first place, on the strength of the agreements of the Congress of Vienna, have protected the original cantons against a change



of the basis of the Federation. It also had a natural interest in seeing to it that the Alpine passes be entrusted to peaceful, not to revolutionary people. If Austria had placed the cantons Tessin and Grisons under military occupation at the precise moment when Protestant troops invaded the Catholic cantons, surely suppression of the Catholic element in Switzerland would have been prevented. Unfortunately Metternich was no longer in the prime of life and vigor, and Vienna was already seething with opposition against the Chancellor. Possibly, that statesman believed, military action in the interest of Catholics in the neighboring country would incite revolution at home. Whatever his motives, events could not have been worse had he acted than they actually were. On the contrary; had he energetically intervened in favor of Catholic Switzerland, this very act might have prevented his early fall. At any rate, he would have crowned his diplomatic life with a great achievement. Austria again failed to seize a favorable opportunity to intervene, when the Papal States were being seized. Ecuador alone, under its great President G. Moreno, had the courage to do so. Field Marshal Radetzky was prepared to march into the Tessin, but unfortunately it was already too late. Had Austria intervened, France would certainly have done likewise, if only for the sake of prestige.

The roar of cannons at Giesikon was, as Segesser declared, the funeral knell of Old Switzerland; the signal for the destruction of the long established supremacy of the estates, of the true federal system. The Catholic element, which had bled in the war of the Sonderbund, was kept in subjection for several decades, and in the various parliaments was outvoted by majorities in all questions affecting religion and culture. However, a bit later intellectually well equipped leaders arose among the Catholics. In Lucerne Philipp Anton Segesser and Vinzenz Fischer, in Freiburg de Wuilleret and de Werk-Reynolds, in St. Gall Gallus Jacob Baumgartner, Bishop Greith, Deputy Müller. There also arose four brilliant Catholic journalists, Kreyenbühl, later Canon in Lucerne, Schorderet, later prebendary in Freiburg, Johann Nepomuk Schleuniger in Aargau, and the youthful Franz Furger in Canton St. Gall. These men composed the guard of honor of Catholic Switzerland of those days, and with their troops they marched to victory in the two Catholic "Vororte". In questions of foreign politics the publicists Furger and Kreyenbühl in particular waged a brilliant warfare against the Italian Carbonari, and in the war of 1859 they were entirely on the side of Austria, which protected the Papal States. The Swiss Protestant Radical press however at that time excused and even lauded all excesses of the traitors against Pope and Emperor, and poured out their vials of ridicule, irony and falsification in all its shapes over the Church. The

Catholic Swiss leaders mentioned were enthusiastic members of the Society of Swiss Catholic Students, founded by Karl Steger, at the time President of Schwyz, in the year of the storm against the monasteries in the Aargau. From that day on almost all of the distinguished Swiss Catholic leaders, like Decurtins, Python, Feigenwinter, Beck, Schmid von Grüneck, Gisler, Motta, and others, were members of this society.

As was to be expected, particularly the Catholic "Vororte" Freiburg and Lucerne were made to suffer from the tyranny of their opponents especially under the Radical Julien Schaller, from 1848 to 1857. Bishop Marilloz was imprisoned in the Catholic College of St. Michael at Freiburg founded by St. Peter Canisius, and whose chapeau preserves his remains, was converted into a Radical cantonal school, while a large number of conservative leaders were cast into prison. It was not till 1852 that the first steps toward liberation were made, at the imposing meeting held in Posieux. In Lucerne, however, the Radical element was able to hold its own up into the 60's, when, at the memorable meeting at Sursee the Catholic leaders united for the struggle for freedom. In canton Zurich Rheinau monastery was secularized in the beginning of the 60's, a crime which especially Franz Furger scourged in his publication in St. Gall.

In conclusion, we shall look a bit more closely at the bitter Kulturkampf conducted in St. Gall, the second of the cantons adjoining Austria. Its violence reached the apex between the years 1857 to 1863. The Catholics had gained a victory of 77 against 73 at the elections of May 1859. Those of May 5, 1869, produced a total of 78 Conservatives against 73 Radicals. On this occasion the Radicals fought for their very existence and sought by all means to regain their erstwhile majority. The former Liberal leader Gallus Jacob Baumgartner, father of the distinguished writer on the History of Literature P. Alexander Baumgartner, S. J., had grown disgusted with his party because of the secularization of the monasteries in the Aargau and the conduct of the Radicals during the war of the Sonderbund, and in consequence became a staunch leader of the Conservatives. This great statesman had called the youthful Franz Furger to St. Gall as manager of publicity, securing his appointment as editor of the *Tageblatt aus der östlichen Schweiz*. The tactics employed at that time by the Protestant press of St. Gall, the lies, slanders, personal insults spread and the baiting of the Catholic Conservative leaders indulged in are well nigh incredible. The newspapers designated Baumgartner's colleague, Federal Deputy Müller, as a religious hypocrite, and threatened the few Conservatives with personal and business boycott. Often leaders were forced to flee in order to escape attacks on their persons; this was the case with President Gallus Jacob Baumgartner and Rohrer, President of the Cantonal



council. Furger was socially boycotted and was repeatedly physically maltreated. Yet he did not waver, but rather scourged the miserable tactics and degraded journalism of the press, their sinking to the depths of blasphemy, and weighed against their lies and calumnies.

When the Conservatives, as related, on May 5, 1861, won the election by a scant majority, the rage of the Radicals increased to insane frenzy. They prepared for civil war, and had everything in readiness for action when Parliament was about to meet for its first session on June 3. In order to prevent bloodshed and the disgrace of another war of the Sonderbund, Baumgartner entered into a compromise. As a result of the concessions made by him, according to which the parishes were to replace the districts as election units, Baumgartner was attacked by his own party; as a matter of fact the Catholic leaders had thereby surrendered the helm of political control to the opposition. For a while Furger was at a loss what to do, but later he accepted the actual state of affairs and refused to break faith with the Conservative leaders. As early as December 1, 1861, the Radicals registered a victory. To fill the measure of the Conservatives' misfortune, one of the best of the Catholic leaders, National Councillor Müller, died, deeply wounded by the incessant slanderous attacks of Protestant publications. The embittered struggles continued until the end of 1862. Furger, finally tiring of the prolonged quarrel, but more particularly of the discord prevailing in the Conservative-Catholic camp, accepted an offer from

Protestant-aristocrat publication in Berne. This journal, *Die eidgenössische Zeitung*, which had an equal number of Catholic and Protestant editors on its staff, was intended to reconcile the religious animosities and to foster a unified patriotic policy. Furger, who was very well compensated in a material way in Berne, found himself practically without influence as against the Editor-in-Chief, von Tavel, and after a year returned to St. Gall, urged to do so by his Landammann Baumgartner.

In April, 1864, the clash of arms again re-ounded. The Radicals increased the number of Deputies from 85 to 94, and now attempted to crowd Baumgartner, the Metternich of St. Gall, out of the government. Straining every effort, Furger fought to prevent the defeat of the great leader. But in vain—Baumgartner was not relected. Nor did the Protestant Radicals cease their agitation in 1865, and unfortunately the dissension between Catholics, between the old and the young factions, grew in intensity. Moreover, practically all of Switzerland was grievously dissatisfied with the entire Right party. During October and November Parliament debated on a revision of the Constitution, the various parties declaring their attitude, the issues being religious freedom, expulsion of the clergy from Parliament, secularization of the Jesuit institutions, etc. On that occasion the Catholic

Deputies made a pitiful showing; they were not only divided on the question of exclusion of the clergy from passive suffrage, but they failed, with the exception of 13, to vote for the elimination of the disgraceful Article referring to the Jesuits. The unfortunate prohibition against the Jesuits still obtains, as does also the un-Swiss prohibition, so utterly at variance with true liberty, barring the election of priests to Parliament. Yet we Catholic Swiss have priests, just as the Austrians have their Chancellor Dr. Seipel, able to render valuable services to our party and the country. I mention only the distinguished sociologist, Msgr. Dr. Beck, University professor, Prefect N. Schwaller, Freiburg, the tireless promoter of the Raiffeisen Banks. In consequence of the unhappy developments in St. Gall Furger emigrated to the United States in 1865, where he occupied the editorial chair at the *Wahrheitsfreund*, of Cincinnati. He died only a year later. He had declined a position with the Prussian-Conservative *Norddeutsche Allgemeine Zeitung*, of Berlin.

As time went on, Catholic Switzerland was obliged to witness with distress the frightful warfare Bismarck waged against the Church, his own countrymen, and the Catholic sister-nation Austria. Bismarck's disgraceful campaign exerted a marked influence in Switzerland also, where everything was being done to lead up to an equally bitter Kulturkampf, or, more accurately: a persecution of the Church born of and conducted in hatred, and resulting in the arrest of the two Confessor-Bishops Lachat and Mermillod, the greatest disgrace in the history of Switzerland. But to describe that episode is beyond the scope of our present topic. When the Kulturkampf of the 70's began, three great Swiss lay leaders of the future, who shortly after were to lead the Catholics from victory to victory, were engaged in their studies: Georg Python in Freiburg, Caspar Decurtins and Ernst Feigenwinter at the University of Strassburg. When they emerged on the political stage, the Social Question was already prominently demanding attention. The Socialists of those days, influenced by Decurtins, Feigenwinter and Beck, were averse to a Kulturkampf, while Georg Python, perhaps on a par with Siegwart Müller as rival for honors as the greatest Catholic statesman of Switzerland, ruled in the immediate neighborhood of the Protestant-Masonic cantonal government of Berne as the "uncrowned king of Freiburg." While he lived and ruled, approximately during the period 1880 to 1925, the Swiss Radicals attempted no further decisive engagement with the Catholics.

DR. JOHANN FURGER, Vienna

All the commandments of the decalogue are directed to the love of God and of our neighbor; and therefore the precepts of charity needed not to be enumerated, but are included in them all.

ST. THOMAS AQUINAS



## The State Deified

Two principles of supreme importance, contained in the Declaration of Independence, are no longer recognized, the editors of *America* believe, by the generality of Americans as rights which no government may justly take away:

"The first is the affirmation of God, the Creator and Lord of men and nations;

"The second is the solemn affirmation of man's natural rights."

We have, in fact, drifted so far from these ancient moorings "that today we recognize two principles, each of which is wholly incompatible with the Declaration and with the Christian religion. The first false principle is that man has no right which the State may not abrogate or destroy. What are commonly deemed rights are, in fact and substance, mere grants or *ad libitum* franchises issued by the State." And, of course, the State may abrogate them at any time, or dictate new modes of behavior or action in accordance with the foibles of a more or less artificially created majority.

Unfortunately Catholics seem not to realize that we are dealing in this regard not merely with a tendency, but rather a full-fledged policy progressing swiftly. Addressing the students receiving degrees and certificates at the commencement of the State Teachers College, situated at Cape Girardeau, Missouri, on August 2, Professor Arthur C. McGill, head of the Department of Science, and Professor of Chemistry in the College, declared for the very principle, the falsity of which is pointed out by *America*. Speaking on the third of "The Fourfold Duties of the Teacher," his subject, Professor McGill said "the public school system was established and maintained by the State, as its agent for self-preservation and propagation of its ideals. The teacher should teach in the classroom, therefore, law obedience, the understanding that personal liberty cannot always abide under organized society and that the rule of the intelligent majority must stand."

As if this were not sufficient to impress his audience with the conviction that the individual must entirely submit to the deified state, Professor McGill continued:

"There is no such thing as personal liberty and personal rights in our present-day civilization. These things were traded off by our ancestors in exchange for the rights and privileges of organized society. These same rights and privileges can be revoked by the same society, also, if it feels that they are not for the best of society."

We are grateful to Professor McGill for this unequivocal statement of a policy which threatens every right Catholics feel they possess under the Constitution. That this declaration should have been made by an educator engaged in training teachers in State schools is significant. There is deep significance, furthermore, in the following sentences of his address:

"Teachers should recognize their authority in the State, and should pass this on to their pupils. If we disregard the rights and privileges of society, we break down what generations have striven to build up. We as teachers should realize that we are organizers and aids of the State."

Not of God, the family, or society, using the

word in its Christian concept. But of that something which has since the acceptance of the principles of Rousseau and Hegel been called the State. Which may, overnight, from a comparatively benevolent autocrat, be turned into a cruel despot.

F. P. K.

## Warder's Review

### A Prediction Come True

"We shall make of this Republic," Carl Schurz wrote to a friend in Germany on October 3, 1863, from "Camp near Bridgeport, Alabama," "an Empire, in comparison to which Rome, to speak in Karl Mohr's style,<sup>1</sup>) will appear to have been a mere Day-Nursery. This Nation, the sum, the amalgam of all civilized nations, possesses titanic power that will, like some giant locomotive, couple itself to humanity. Aged Europe will feel its pulling power."<sup>2</sup>)

The present Pan-European movement is in a measure the expression of the fear of the "pulling power" of America Schurz presaged in the days of our Civil War. Had the suggestion, to federate in the United States of Europe, so frequently made and discussed eighty, and even more years ago, taken root, the noble Old Continent might not now dread the fate of Balkanization and the lot of a debtor, who realizes that his day of manumission is far removed.

### Architects of Former Days Mastered These Secrets

Having had occasion to quote from a recent book of travels by Mr. Arnold Bennett the views of its author on the coloring of Hellenic sculpture, the *Bombay Examiner* sighs:

"Would that our church architects could emulate the Greeks in another art for which they were famous, acoustics. It makes the modern preacher envious to read—also in Mr. Bennett's volume—

"In Epidaurus, the mediaeval town of Esculapius, is the open-air theatre which had the reputation of being the finest in Greece, and has the reputation of being the best preserved of all. The auditorium has over 50 tiers rising to a height of 74 feet above the circular place called the orchestra, the furthest tier being nearly 200 feet away from the same. Having been told that the acoustical properties were marvellous, we tested them. Words spoken in the centre of the orchestra in an ordinary conversational tone, such as would be used in a room, were heard perfectly in the topmost tier. Knowing something about auditoriums, we calculated ourselves the seating capacity of the theatre; it worked out at 12,000."

Not merely preachers, however, but also speakers agonized by the evil acoustic properties of public halls and vast civic auditoriums would wish modern architects to possess the ability to endow with proper acoustics those structures to whose usefulness they are essential. The deity, called Progress, might well pause on its way to further dizzy heights and

<sup>1</sup>) Chief of the robbers in Schiller's well known drama.

<sup>2</sup>) *Lebenserinnerungen*. Vol. 3, Berlin, 1912, p. 229. Schurz' letters to his wife and friends, printed in this volume, are not contained in the English edition of his *Memoirs*.



contemplate the knowledge and skill of the architects of former days, who mastered the secrets of acoustics.

### Toward "Socialized Medicine"?

The tendency of man, to go from one extreme to the other, reveals itself in certain changes that have come over the American people. At one time almost crassly individualistic, they are gradually but surely drifting in a direction where such institutions as "government-controlled and tax-supported hospitals" will fit "ideally into the political and economic trend of the times." Even now, Cleon C. Mason, M. D., believes the indicated development to constitute the only way out of the dilemma complained of so generally, the high price of hospitalization. In his estimation, "the entire proposition is analogous to the public school system."

In answering the question: "Are Hospital Costs Too High?" in the *North American Review*, Dr. Mason arrives at the conclusion:

"Long ago, as a nation, we realized that education was essential in our system of government, so we build and maintain public schools. Industrialism is forcing upon us the economic value of health in no uncertain terms. The doctors have been preaching this in the last twenty-five years; gradually governmental agencies are grasping the idea. Good medicine is a public utility, and medical care is not only the right of productive labor, but is as well a powerful protector of accumulated wealth. A system of publicly owned and operated hospitals can make this service available to every citizen."<sup>1)</sup>

While the American people may not as yet be quite ripe for "some form of socialized medicine," "government-controlled and tax-supported hospitals" may some day be accorded special privileges, as against private institutions of the same kind. The tendency to force on the State, and to expect of the State services that self-help and mutual-help should be perfectly able to supply, is gaining favor with the mass in the same degree in which self-denial and the will to sacrifice present pleasures and comforts for the sake of future independence is submerged in the desire to "enjoy life" and not be found wanting in the eyes of the world.

### Printing Press—Propagandist

The success of old Samuel Adams, one of the acrobats of modern Democracy, attained against Toryism in Massachusetts, must be attributed largely to the clever use he made of his pen and the printing press. Himself "the instrument of a changing world, that was to transfer sovereignty from the aristocratic minority to the democratic majority,"<sup>1)</sup> his directing mind of popular discontent with British rule in America knew that new ideas must be sneaked into the consciousness of the mass, as it were, until they believe them to be their own conviction. While Samuel Adams did not neglect to sway deliberative bodies, it was to the printing press he assigned the task of influencing the popular mind.

The author of the volume referred to, Vernon Louis Parrington, declares in this regard:

"His hours of triumph in Boston town meeting or in the assembly were preceded by an incredible amount of labor with the pen as well as with the tongue, for this master politician was the journalist as well as the organizer of the New England revolution. The public opinion on which he depended was daily being made in chimney corners and tavern talk, and he proposed to mold it through the agency of a party press. No other pen in Boston was so busy as his. 'There is Sam Adams writing against the Tories,' his fellow townsmen are said to have remarked when they saw his familiar candle burning long into the night."<sup>2)</sup>

Parrington notes the reproach Adams, attending on the Continental Congress, directed against his friends for neglecting the work of publicity during his absence from Boston. He told them:

"Your press have been too silent. What were your Committees of correspondence about? I hear nothing of circular Letters—of joyn[t] Committees, etc. Such Methods have in times past raised the Spirits of the people—drawn off their Attention from picking up Pins, & directed their Views to great objects."<sup>3)</sup>

"With such neglect Samuel Adams could not," Parrington observes, "be charged." The printing press has, in fact, been so dear to all great rebels from Luther to Lenin, that one is inclined to query:

"Say from whence  
You owe this strange intelligence?"

### Contemporary Opinion

It is the awful power of the dollar to degrade the human spirit that makes Americans disliked in Europe.

THE DRIFTER,  
in *The Nation*

It is a sad fact that, nearly forty years after the promulgation of "Rerum Novarum," its teachings are still but imperfectly assimilated, even by many of the Catholic clergy, and are not so much as suspected by a very large proportion of the Catholic laity. So infected are we by the mammon-worshipping atmosphere by which we are surrounded! So little aware are we of the treasures of Catholic wisdom! That such ignorance of Catholic principles on the part of Catholic employers is often a source of grave scandal to the Catholic poor, is obvious. Nor is that ignorance confined to the employing classes. Many a quick-witted Catholic workman drifts into subversive movements and is lost to the Church because he has never so much as heard of the true Catholic social teaching.

LESLIE A. TOKE,  
Chairman Executive Committee,  
Catholic Social Guild, Oxford<sup>4)</sup>

Man must choose. He cannot serve two masters. Christ makes this clear when he states that God

<sup>1)</sup> The Colonial Mind, 1620-1800. N. Y., 1927, p. 233.

<sup>2)</sup> Loc. cit., p. 241.

<sup>3)</sup> Loc. cit., p. 241-42.

<sup>4)</sup> A Code of Social Principles. Prepared by the International Union of Social Studies, Oxford, 1929, p. 3.



and Mammon as the primary objects of human activities are mutually exclusive. . . .

Yet, there seems to be a tendency on the part of those imbued with the prevailing North American philosophy of life to maintain that to serve Mammon with undivided devotion is in some way akin to godliness. Of course, the objects served are not called Mammon. Much more pleasing names are given to them. Progress and prosperity, business efficiency and fat dividend checks, a full garage and softening luxuries, and a hundred new names for the old Mammon of iniquity, are terms that sound much nicer. . . .

With the usual flair for pretence, a national vice, we try to make our service of Mammon appear to be service of God (says *Tidings*, quite truly). The prophets of the business age preach to us that prosperity argues righteousness, that wealth, like cleanliness, is next to godliness. They strive to cover the dung hill of a grossly materialistic outlook on life with a thin blanket of the snow of religious insincerity.

*Catholic Press,*  
Sydney

Those Catholics who profess to be scandalized by conflicts which unfortunately are not infrequent between the law of the Church and the law of the modern State should note that even in a "Church" which is constitutionally under the control of the State, the Church of England, similar conflicts arise. The only difference is that the Catholic Church has perfectly clear, well-defined principles to guide it, whereas these are replaced by sentiment and "feeling" in the case of Anglicans. For example: the Anglican Bishop of London lately rebuked one of his clergy for blessing the marriage of an M. P., who had been the guilty party in a divorce case, and when the clergyman replied that he had done nothing illegal, the Bishop could only say, "It may not be illegal, but it is contrary to the *feeling* of the Church."

More striking still is the latest development in the conflict over the revised Anglican Prayer Book. Although Parliament has twice refused to sanction its use, the Convocations of Canterbury and York, led by their respective Archbishops, have taken the law into their own hands and sanctioned its use. "We are at present all more or less law-breakers," said the Archbishop of York gaily, but evidently this latest action is something more than a further breach of law; it is more like a rebellion. It will be interesting to see whether Parliament will take up this challenge to its authority.

*The Examiner*

Governor Judd is determined to open homesteads for native Hawaiians on the slopes of Punchbowl. The idea of giving to our natives land to live on in the country of their ancestors is absolutely correct. It is a kind of belated restitution. About eighty years ago the six thousand square miles of Hawaiian soil were divided into three parts: one part for the King, one for the Chiefs, and one for the commoners. The royal domain went chiefly to Uncle Sam; the

Bishop Estate collected a goodly share of the lands granted to nobles, the estate disposing of lands in the agglomerate amounting to the size of Oahu. It would be interesting to know how much or how little remains in possession of commoners of Hawaiian blood. Not used to ownership, they soon were cheated out of their little property by the crafty white man. Now that they begin to appreciate the possession of a plot of land and a house thereon, it seems but right that the heirs to the King's lion's share should yield some of their abundance to the prodigal children who through inexperience lost their own.

We strongly kokua any efforts to endow the natives with landed property. We wonder, however, where the Puowaina homesteaders are to find a market for their crop of prickly pears, the only product they can reap on the flanks of the hill besides kiawe beans.

*The Church Bells*  
Weekly Organ of the Catholic  
Church in Hawaii

When a bucket shop fails people are frequently surprised to discover that many otherwise intelligent persons have been its customers. In a recent case one of these customers was a prominent clerical reformer, a leader among the prohibitionists, who on a margin of \$2,500 made purchases amounting to \$158,254.92 in a short time. There is no commandment against gambling, but he said that he believed he was "buying stocks for investment on the installment plan."

Of course the first figure was his margin and the much larger one was his turnover, so that the percentage of the one to the other is not fairly calculable. But in this explanation he claimed to be much more simple than his political activities have led people to believe. He must have known after a few transactions that he was not investing or even speculating; he was betting on the turn of the market. . . . Such a bucketing concern persuades its customers to bet long odds on what is not at the best more than an even-money chance. It encourages its customers to trade for short turns, as this sportsman did. . . .

Although the victim in this case was presumably a theologian, he did not know the difference between speculation and gambling. In speculation there is a genuine consideration because there is a transfer of stock for every transaction made on the Stock Exchange or the Curb Association. It is not suggested that there is anything morally wrong making a bet, any more than there is in buying or selling a drink. But let us call things by their right names.

If this sort of thing can be described as "buying stock for investment on the installment plan" then drawing one card to an inside straight is conservative investment. A man of truer principle would have offered no excuse.

*The Wall Street Journal*



## The Need of Labor Laws for Women

The slang expression: "Well, he is on the other side of the fence now, things look quite different to him," is heard frequently enough. This may apply in my case at present, since, an employe in the past, I am today an employer.

My experiences as a worker date back to the time of the War, to a period when the cost of living was rapidly rising, while the employees of the firm I was engaged with enjoyed no increases in salaries or wages. The corporation, which had hired me for an executive job, had just developed a system based upon theory. One of their principles was not to advance wages in peak times, as they might be obliged to cut them whenever things had returned to normalcy. They thought by such means to prevent ultimate discontent. I differed from them in this respect, and well recall pacing the floor of their office, consulting with their vice-president, begging for an increase in wages for my girls. "They cannot dress as you would wish them to, in order that they make a good appearance with customers, on the wages which they are now being paid. A few years ago their present wage would have seemed adequate, but under present circumstances the girls cannot possibly continue to live clean, normal lives on what they receive." "Do you mean to infer," I was asked, "that we have girls in our employ who are not living as they should?"

"Yes," I said, "they are accepting gifts, clothes and other necessities, and I have in mind right now a widow, who is supporting a child eight years old. She is keeping up a small apartment, and trying to send the little girl to school, but she is not able to do this on her wages. She is accepting help. Surely you can understand this, because you must know something of the cost of living."

He admitted that much, saying that he had started to work for eight dollars a week, and recalled living in a cheap rooming house, and seeing a young, frail girl go to work on cold winter mornings, her shoulders covered with a thin jacket, and with worn-out shoes on her feet, and coughing as she struck the cold. "I often pitied her," he added, "and made up my mind that if ever I were in a position to obtain better wages for women and girls, I would certainly do so. Today, as vice-president of this concern, I am as helpless as ever, since there are others who oppose me in this matter of higher wages. I agree with you that the wages are much too low." In connection with this conversation, I might mention that the man who had the "last word" regarding wages to be paid by this concern, was responsible for erecting a very expensive monument, costing thousands of dollars. It is but natural I should wonder even today, if it would not have been better for him

to have spent that money among underpaid employes.

I have in mind also the instance of a young woman who worked at a bench for the same concern, the only support of her two children, an aged mother, and an invalid sister. She was paid twelve dollars a week, and I remember seeing a lunch she brought, consisting of stale bread, purchased at reduced price, spread with lard in which had been cooked sliced apple to give it flavor. She managed to keep the family together in attic rooms, and the Lord spared her, it seems, until her work had been accomplished. For, almost immediately after her second daughter had graduated from school, Ella passed away, a martyr to duty and inadequate wages. Moreover, the wages were inadequate through no fault of her own; she was very much underpaid. This I know to have been the case, because I made out the pay roll, and was cognizant of the fact that a man, performing similar work, and no more efficient than she, was drawing twenty-eight dollars a week.

It is quite unfortunate that the woman who works for a livelihood is so frequently prevented by the very conditions of her job from being as articulate about herself and her problems as are her non wage-earning sisters, who base their efforts in behalf of women's rights on theory rather than on facts. There is a type of feminist, who insist upon women's rights, no matter what happens to other rights. This has an evil effect on the interests of the great mass of women wage earners, because the practical side of a question is often over-shadowed by the eloquence of the theorist. The average theoretical feminist is talking about things entirely beyond her own experience or knowledge.

The fact that occasionally some rich man's daughter goes into a factory or shop with the intention of learning to understand the social and economic side of life, does not alter matters in this regard. The evil influence of low wages on the life of a worker can only be grasped by those who have suffered from the effects of underpaid labor from early childhood to old age. Anyone, who may at any moment walk out of a factory, shed working clothes, and re-enter the ranks of the opulent, cannot realize the suffering of the underpaid.

Low wages are not the only impediment working girls and women suffer from. While a few states have passed laws preventing women from working unduly long hours, or at tasks not suitable to their sex, many of our commonwealths still permit employers to dictate conditions of labor, and women suffer the consequences. Unfortunately, women contending for equal rights oppose the eight-hour law for the members of their sex, declaring that, because such statutes would not apply also to men, they constitute a discrimination against women and a handicap



to her economic advance. It is not the provisions of the laws they are opposed to, say these women, but merely their limitation to women. The doctrinaries, that they are, overlook several important factors. Firstly, that woman is not physically or even psychically fitted to continue at one task for a great length of time. The strain she suffers from standing for many hours is incomparably greater than the strain suffered by a man under the same conditions. If industry insists on employing woman for tasks not suitable to her condition, it must permit the State to determine at least certain limits beyond which woman should not be permitted to carry on. Furthermore, feminists do not seem to realize that most married women workers are not through for the day when they leave the factory or shop. They have, in many instances, household tasks to attend to after that, beginning with the preparation of the evening meal. If the married woman wage earner works at night she is apt to go home to prepare the breakfast for the children going to school or work, after which she may sleep a few hours, only to rise for the purpose of performing the duties of a housewife, including the cooking of the evening meal for the family. After that she leaves for her place of work.

Many of our married women workers are mothers of little children, and are leading the abnormal life referred to. If industries cannot be adjusted to meet the demands of an eight-hour law for women, they must forego the privilege of employing female hands. Life, health, and happiness of so considerable number of workers is superior to any demand of capital or industry.

Some of the most ardent advocates of labor laws for women are found among business and professional women, not a few of whom, on the other hand, unfortunately oppose the eight-hour day for women workers, because it is impossible for them to observe it. But would it not be wiser for them to leave the decision to the industrial workers? Let these determine what they need in this regard. Surely, there is ample room for each group to work out its own standards. The problems of the industrial workers are those of a great mass of women doing similar or identical work, largely of a routine nature. Only a few out of the many may hope to be raised up from the ranks to executive positions. The knowledge of this dark prospect cannot escape the mass, while they realize only too well how dull their jobs are, lacking in all those essentials which make the labors of the professional or business woman so attractive. The only compensation for a life of this kind is a workday sufficiently short to permit relaxation and self-development, and an income sufficient to provide at least the necessities of life. Such demands accord with the Encyclical of Pope Leo XIII on The Condition of Labor. As a general principle, it may be laid down that a working man should

be permitted the leisure and rest to recuperate his physical strength and to refreshen mind and soul.

I remember having heard a young girl say that after ten hours a day of work in a factory performed six days in the week, she did not care whether or not she said her prayers, and that she was frequently tempted not to attend mass, because she was so tired when Sunday came. A condition and frame of mind no one who has experienced the effect of factory work will wonder at. It deadens the mind and deadens the soul, and this, together with the effects of low wages and a craving to escape from so degrading an environment and condition of existence, exercise a most evil effect on the life of those, who are thus victimized by industry.

I have frequently wondered why men, whom I recognized to be at heart well-meaning and philanthropically inclined, should permit such conditions to exist. I wonder sometimes whether it is not largely due to the lack of knowledge on their part of the results of their action? If that be true, is there no way to make them comprehend that it would be better to let their employes share in their surplus wealth, than to distribute it to organized charities and civic efforts? I have in mind now one, who has offered three million dollars for the purpose of a public museum, provided the community will raise five more millions, while agreeing to name the museum after him. His employes are among the lowest paid in the city in which he operates. Besides, he forces from them a part of their paltry wage by a system of compulsory insurance, a certain sum being deducted each week from the wages of every employe. In many cases this works a hardship, and reminds one of the action of the owner of a horse, holding back at feeding time a handfull of oats, in order that the horse may ultimately be provided with feed.

Much of the money donated to philanthropic purposes by the heads of great industrial enterprises is used merely to relieve the suffering of those for whose strained conditions they are more or less responsible. Perhaps that is a way they have of easing their conscience, once they have acquired great wealth, generally through their ability to drive a hard bargain also with their employes, forced to accept their terms because they need bread and shelter. These conditions clearly indicate the need of minimum wage laws, applicable at least to women and minors.

Catholic speakers and writers emphasize the value of the family and the home. They have much to say regarding the disintegration of both and the necessity of re-establishing them on a firmer basis. While religion, the only true comfort in life, must always be relied upon as the one secure foundation of the two social structures referred to, Catholics must not neglect to help establish economic and social conditions

(Continued on page 222)



## CATHOLIC ACTION

At the invitation of Rt. Rev. Thomas Drum, bishop of Des Moines, the Seventh Annual Catholic Rural Life Conference will be held in this episcopal city from October 15 to 17.

The program includes such subjects as Religious Vacation Schools, Parish Credit Unions and the "Par Rural Parish" movement.

A great need has been supplied by the Alexian Brothers at St. Louis, who have opened, in connection with their Hospital, established in 1889, a School for Male Nurses, affiliated with St. Louis University School of Nursing.

The prospectus of the School declares in part: "The male nurse has found his specialized field in the care of the sick, and the increasing demands for his services promise to open up still further possibilities in the neurological and urological nursing of male patients, in the nursing care of boys' camps, and in certain fields of industrial and public health activities. The services of the male nurse are increasingly appreciated. Special provisions will therefore be made in the curriculum of this School to enable the student to fit himself for such responsibilities as have been outlined."

The annual report of the Catholic Social Guild, of England, recently published, shows a membership of 2,352, made up of 46 priests and 83 lay members paying £1 each or upwards, 208 paying 10s., 24 paying 5s., 881 paying 2s. 6d., 321 paying 1s., with 11 associate members, 14 life members, and 64 affiliated study clubs and societies. A decline of 237 from the membership at the same period last year, which was slightly lower than in 1927, a year which had created a record for the Guild.

Publications, the Guild's support of the campaign for the Catholic elementary schools, "Rerum Novarum" celebrations, week-end schools, retreats, and other phases of the work were touched on in the recent annual meeting and it was emphasized that the most immediate need was the increase of efficiency would seem to be more subscriptions and greater sales of literature.

Mr. Leslie Toke, a well-known writer on social problems, who presided, commented on the Guild's progress and good work, and the many people it had saved from extremism since it was started by the genius, enthusiasm, and wonderful personality of the late Father Plater, S. J. But much remained to be done. There was a need for more personal work, more energy and enthusiasm.

Catholic employers, as well as Catholic working men, did not know that the Church had a social policy, and, though forty years had elapsed since the "Rerum Novarum" was published, many Catholics had not read it. It was necessary to use every possible means to get Catholics to know what Catholic social teaching was. The Guild could do much more than it was now doing to extend this knowledge amongst Catholics and non-Catholics if it had the material means.

## CATHOLIC UNIONS AND EMPLOYERS' ASSOCIATIONS

The letter written to the Bishop of Lille, Msgr. Lienart, by the Sacred Congregation of the Council concerning the conflict between Owners' Associations and Catholic Unions is not without considerable import outside the region of its destination. The document was occasioned by Signor Mathan and a group of Catholic industrialists of Roubaix, who accused, in their re-

course to Rome, the Catholic Men's Unions of tendencies to Marxism and State Socialism. Having asserted its competency in such matters as are intimately connected with the interests of morality, the Sacred Congregation establishes not merely the legitimacy but also the necessity of unions or syndicates for employers and employes, as well as commissions composed of both.

Workmen's unions, as distinct from owners', it states, are not incompatible with social peace: rather, this form of syndicate, by which Catholic workmen can defend and make felt their lawful economic and temporal interests without prejudice to their spiritual interests, must be promoted and fostered.

In regard to owners' associations the Sacred Congregation, while praising these for their benefactions, reminds them that the works and deeds of purely human philanthropy are not sufficient in the face of Christian morality. The Socialist and Communist invasion, which is at present ruining society, intensifies the wish and intentions of the Holy See to establish peace between the unions of men and employers by favoring the institution of permanent societies.

The document concludes with a strong exhortation to the clergy to dedicate themselves to such Catholic unions.

## FEDERAL FARM BOARD

Credit of indeterminate size, but placed for the time being between \$5,000,000 and \$10,000,000, had been granted by the Federal Farm Board to the cotton co-operatives. The funds are to be loaned on cotton whose value has been "fixed" by hedging on some futures exchange. From the Intermediate Credit banks, a loan of 65 per cent of the value of the cotton can be obtained. The Board will add another 25 per cent. By this process, a co-operative can thus advance immediately to its members 90 per cent of the value of their cotton, and by adding the remaining 10 per cent from its own capital, a proceeding of which the Board seems to approve, can make a final settlement almost immediately, instead of after the lapse of several months.

The following justified criticism is directed against some of the features of this contract by the *N. Y. Journal of Commerce*:

"Hedging is an extremely useful economic mechanism. To find that fact recognized by an official body at Washington is a welcome change from the usual comments out of that city. But hedging is not so perfect a guarantee against risk as to permit 100 per cent loans on cotton, or even 90 per cent loans. Conservative bankers will not lend in such proportions, and conservative merchants do not borrow in such proportions. 'Basis risk,' arising from the fact that the price of cotton futures and of particular grades of cotton in particular markets do not move in parallel lines, would play havoc with them if they did. In encouraging unwise credits of this sort, the Farm Board is inviting the co-operatives to take unwise risks and is endangering its own funds."

## CONSERVATION OF NATURAL RESOURCES

On September 1 the new California gas-conservation law, known as the Lyon Act, became operative. The gist of the new law is contained in paragraph 8b, which provides: "The unreasonable waste of natural gas . . . is hereby declared to be opposed to the public interest and is hereby prohibited



and declared to be unlawful. The blowing, release or escape of natural gas into the air shall be prima facie evidence of unreasonable waste." F. G. Stevenson, director of the State Department of Natural Resources, in a letter has advised operators throughout the state that "if after August 31, 1929, there is any natural gas being blown into the air and thus wasted in the field, it is the intent of and purpose of the state immediately to proceed with all the means provided by the law to prevent such wastage."

With oil-trade estimates of 75,000,000 feet blowing into the air daily at Ventura and 23,000,000 at Elwood, solely as incident to production of oil, to say nothing of Santa Fé Springs and Signal Hill, strict enforcement of the law would have drastic effect on curtailment of oil output unless some means could be devised to take care of the gas. Compression plants for placing gas back into the ground will be the logical answer in many cases.

According to State Department of Petroleum and Gas, during March, 1929, average amount of gas being blown into the air daily was in excess of 620,000,000 cubic feet. With oil output constantly mounting, waste gas now is considerably in excess of March figures.

#### INDUSTRIAL WELFARE PLANS

The Committee on Industrial Relations of the National Metal Trades Association, under whose direction a study of employes' medical service as rendered in the shops of its members, was conducted, set forth their conclusions in the following paragraphs:

"First. The operation of a plan for employe medical service is desirable from an economic as well as a social standpoint, and is in complete harmony with the high ideals of working conditions prevalent in the members' shops of the National Metal Trades Association.

"Second. Employe medical service is invaluable in plants where accidents or absenteeism is high or where group insurance policies or Employe Benefit Plans or Relief Associations are in operation. Such service is not only a direct contribution to the well being of the individual employe, but also will probably tend to lessen demands for state legislation in favor of compulsory health insurance and similar measures, which, in the opinion of the Committee, should be discouraged.

"Third. The physical examination by a physician of all new employes, and sometimes of old employes, should be included as a part of any program of employe medical service. Periodic examination of major executives is especially important.

"Fourth. The careful selection of medical personnel is of paramount importance. Properly qualified and well-paid doctors or nurses will not only operate the medical departments successfully, but will create tremendously valuable by-products of employe goodwill, confidence, and understanding. Indeed, the carefully selected physician will have many of the attributes of a Personnel Manager, and in some large and medium sized plants will probably fill that position admirably.

"Fifth. Small plants would, in many cases, be well advised to organize themselves in groups, so that each may enjoy the services of a physician and nurse, even though it be on a part time basis."

#### RACIALISM

Chickahominy Indians in New Kent County, Virginia, have become disturbed over the possibility that they will be classified as Negroes in the 1930 census. Chief E. P. Bradby has petitioned whites to use their efforts to prevent such classification.

The alarm among the Red men is due to the fact that

Dr. Plecker of the State Bureau of Vital Statistics announced that in the next census Virginia classes anyone with a trace of Negro blood as a Negro. Dr. Plecker claims that all the Indians have some Negro blood.

The Criminal Court of Appeals of Oklahoma recently ordered a new trial for a Negro girl convicted of murder, because Negroes were excluded from the panel of jurors drawn for the case expressly on account of their color.

The decision is in line with a previous ruling by the Supreme Court of the United States in *Strauder vs. West Virginia*, in which the court said that the Fourteenth Amendment to the Constitution is violated when a Negro is excluded from a jury list on account of his race, and a decision by the highest court in upholding the incident of a county judge in Virginia because he excluded Negroes from the jury list prepared by him.

A Negro mother of an eighteen-month-old baby, which looked like white, had to produce the birth certificate, other documentary evidence and the photograph of the baby's father in order to prove that the child was hers in the course of an investigation conducted at Elizabeth City, N. C.

All of this was necessary because it had been reported to the authorities that a Negro woman was keeping a white baby and claimed it as her own child. The baby was sent for, looked over, and decided to be white, but when the mother appeared on the scene with the necessary evidence it was found on close scrutiny that the child possessed distinct Negro characteristics.

#### BANK CHAINS

In the opinion of farseeing bankers, branch banking is coming, not branch banking in the sense we have it today, but on a nation-wide scale and with resources that will surpass even the figures attained in recent mergers of giant financial institutions. "Years of time and a vast amount of legislation will be required for the consummation of this prophecy," declares *Barron's*, "but the foundation has been laid, and everything points in that direction."

Ultimate end of the current trend toward banking consolidation, the extension of branch-banking and banking chains probably will be the creation of a half-dozen or so dominant organizations, with headquarters in New York or Chicago and with their tentacles reaching into every part of the country. For better or worse, the independent country banks, and even the moderate-sized city banks, will vastly decrease in number if the present trend continues.

It has become an easy matter to finance undertakings of such great size, and the thirst for wider influence makes branch banking the next logical step after the merger fever has run its natural course. In cities where branch banking is unrestricted the desire of the large institutions to spread into neighborhood districts has been most manifest. Branch banks have always been numerous in New York City, but the growth of chain banks has assumed mushroom proportions during the past two years.

#### MACHINE PROBLEM

Two of the great British banking corporations have decided on complete mechanization of their accountancy systems, and it is practically certain that the rest of the "Big Five" of that country will follow suit in the immediate future. Every stage of clerical work from the momen-



customer presents a check to the final balancing of the bank's general ledger is now being turned over to various types of new machines.

This mechanism is so efficient and fool-proof that the Midland Bank is gradually installing them in all its branches, and the Westminster Bank has them in operation at its Oxford Street (London), Leicester, and Manchester Exchange offices, and has placed an order for \$500,000 worth of the machines to be installed in its branches throughout England.

Bank clerks are naturally apprehensive. The introduction of the new machines opens up the prospect of wholesale unemployment. "Two girls can easily perform the work of five or six men with the help of the machines," the secretary of the Bank Officers' Guild told a representative of the London *Daily Express*. "We cannot tell what will happen when mechanization is general."

#### PAN-EUROPEAN MOVEMENT

On the second day of the tenth Assembly of the League of Nations, recently convened at Geneva, Premier Briand of France explained his position on the proposed Economic Union of Europe. He said the Federation would not be purely economic in character, but political and social as well, without, however, affecting the sovereignty of the States involved. The Federation would discuss any problems of interest for the general solidarity of Europe.

Though admitting that the plan is somewhat beyond the scope of the League, Briand asked the representatives of the European States to consider the plan unofficially with a view to translating it into a reality at a subsequent session of the Assembly.

#### ACCIDENTS

Deaths from automobile accidents in 78 large cities of the United States during the 52-week period ended August 10, 1929, increased by 10 per cent over the corresponding period of 1928, according to statistics made public by the Department of Commerce.

Deaths from automobile accidents for the 52-week period ended August 10, last, totaled 7,986 in the 78 cities canvassed, as compared with 7,252 deaths for the year ended August 11, 1928, the survey showed. The Department's summary declares:

During the four weeks ending August 10, 1929, 78 large cities in the United States reported 660 deaths from automobile accidents. This number (660) compares with 585 deaths during the four weeks ending August 11, 1928. Most of these deaths were the result of accidents which occurred within the corporate limits of the city, although some accidents occurred outside of the city limits.

#### FEDERALIZATION OF POWER

A resolution opposed to the creation of any new federal agencies to interfere with the present powers of the States to regulate public utilities was adopted by the National Association of Railroad and Utilities Commissioners at Glacier National Park, Mont., on August 31.

The resolution was directed at the Couzens bill to set up a new federal regulatory body. The tendency in the last 10 or 15 years has been to rob state railway and public utilities commissions of all vital regulatory powers and lodge them with the Interstate Commerce Commission.

#### ADULTERATION

Recent seizures in New England cities of anesthetic ether by representatives of the De-

partment of Agriculture has called attention to the sampling of that drug, carried on continuously and extensively by inspectors and chemists of the Food, Drug and Insecticide Administration.

The officials state that for several years the utmost care has been maintained to safeguard the country's supply of anesthetic ether and that the seizures recently made in the New England cities are simply a few of the numerous detentions that have been made. Thousands of samples of ether have been tested in connection with this survey during the past year, and testing will be continued.

#### LUXURY

Both the total and per capita consumption of ice cream in the United States was greater last year than in any preceding year, the Bureau of Agricultural Economics, Department of Agriculture, reports. Total consumption in 1928 is estimated at 348,048,000 gallons as compared with 335,628,000 gallons in 1927. The estimate is based on reports from 2,258 ice cream factories.

The per capita consumption, it is estimated, was 2.90 gallons in 1928 as compared with 2.85 gallons in 1927 and 2.77 gallons in 1926. Per capita consumption 10 years ago, in 1919, was estimated at 2.49 gallons and in 1910 at 1.04 gallons. On the basis of these estimates per capita consumption has approximately trebled since 1910.

#### FARM ELECTRIFICATION

A Wisconsin farmer believes that with electricity becoming available on an ever-increasing number of farms, electric refrigeration will follow, making possible the use of an entire lamb carcass, even by a relatively small family. This in time may have a material effect, not only on lamb consumption, but on the handling and use of other fresh meats.

A special compartment in such refrigerators to carry fresh meats would be a great convenience, and make possible quite a substantial saving. Farmers are quick to take advantage of mechanical improvements, in so far as their means permit. Electrification of farms means, among other things, electric refrigerators on farms.

#### STRIKES

Desire for reorganization of the women's garment industry was the underlying cause of the recent strike in that industry in New York City, according to a recent survey by the Bureau of Labor Statistics of the Department of Labor.

During recent years, the Bureau concluded, the industry has become demoralized, the "sweatshop" reappeared, and proper working conditions have been difficult, if not impossible, to enforce. The strike was of short duration and both sides were said to have made concessions, but the agreement finally signed embodied several provisions that represent a long step forward, it was added.

#### COMPULSORY ARBITRATION

The Australian government, a coalition of Nationalists and the Country party, was defeated on September 12th by a single vote. The vote was on an amendment to postpone the operation of the bill to abolish federal arbitration in labor disputes, and ends one stage in Australia's famous experiment in compulsory industrial arbitration.

The Governor-General granted Premier Bruce's request for the dissolution of Parliament.



## The Central Verein and Catholic Action

### Officers of the Catholic Central Verein of America

President, Willibald Eibner, New Ulm, Minn.  
 First Vice-President, Hy. B. Dielmann, San Antonio, Tex.  
 Second Vice-President, Joseph Adler, New York, N. Y.  
 Third Vice-President, Frank Saalfeld, Salem, Oregon.  
 Fourth Vice-President, Mrs. S. C. Wavering, Quincy, Ill., Pres. Cath. Women's Union, U. S. A.  
 General Secretary, F. J. Dockendorff, La Crosse, Wis.  
 Assistant Secretary, W. Hammeke, Philadelphia, Pa.  
 Treasurer, George Korte, St. Louis, Mo.  
 Marshal, Michael Weisskopf, St. Paul, Minn.

Trustees, Michael Deck, St. Louis; E. A. Winkelmann, St. Louis; Jos. F. Brockland, St. Louis; Otto H. Kreuzberger, Evansville, Ind.; Anth. J. Zeits, Philadelphia, Pa.; Wm. Siefen, New Haven, Conn.; John A. Roehl, Milwaukee, Wis.; John J. Jantz, Detroit, Mich.; John L. Sebald, Baltimore, Md.

The Executive Committee consists of the Officers, the Trustees, the Committee on Social Propaganda, the Presidents of the State Leagues, and five members at large.

Hon. Presidents: M. F. Girten, Chicago, Ill., and Charles Korz, Butler, N. J.

Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

*All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.*

PIUS X.

### Fundamentals of Christian Solidarity

The Commission on Christianity and Social Problems of the Evangelical Synod of North America has made and issued the following declaration:

"Human need, human rights and human welfare transcend property rights and profits on investments.

"While industry must produce some profit in order to be self-sustaining, the spirit of Jesus Christ in industry demands that production for use rather than for profit be the controlling aim.

"Since labor is the product of a human personality fashioned in the image of the Creator, it is invested with a dignity and value which entitle it to the highest respect. To regard labor as a commodity, to be bought and sold merely according to the law of supply and demand, is incompatible with Christian principles and with human rights and welfare. The right to useful employment is an inevitable corollary of the inalienable right to life, liberty and the pursuit of happiness."

\* \* \*

Our whole economic life, the possibility of affording a decent or civilized standard of existence at all for our people, depends upon intercourse with for-

eign nations. Unemployment, trade depression, taxation burdens, financial difficulties, are all international problems in the sense that none of them can be solved by purely national action. The nation is not the economic unit. The child in the Tyneside cottage has just received a life sentence of ill health, ignorance, and social incompetence due to malnutrition through the unemployment of its father, because of some action taken by a foreign official in Moscow or Pekin or Washington. We talk with assurance and dogmatism of "national independence," and our knowing journalists loudly proclaim that we do not intend to tolerate the interference of foreigners in our affairs, the while that foreigners, forcing up our bank rate, closing some economic highway, shutting out our goods, condemn our people to penury and death, and we are helpless.

We are helpless *because* we insist upon our "independence"; we are at the mercy of foreigners *because* we insist that foreigners shall not interfere in our affairs. Dependent, vitally, for daily bread upon international processes, we have resisted an internationalism that might put those processes upon some basis of world law and agreement. We, like other states, have preferred to rely instead upon our "power to protect ourselves" by battleships or armies, as the case may be. Somehow the battleship does not seem able to compel foreigners who have not the money wherewith to pay to buy our goods; does not seem to batter down the barriers to our trade, to lower the bank rate, to defeat the enemies of unemployment, of want, of economic insecurity and anxiety.

NORMAN ANGELL,  
*in Foreign Affairs*<sup>1)</sup>

### A Lasting Handicap on Officers of Our Leagues

Catholic lay endeavor in most cases suffers from lack of funds. In this respect, too, the children of the world are wiser than the children of God, and that is one reason why even movements of a subversive kind, to which we in the end oppose our efforts in a feeble manner, manage to do so much harm. The legitimate expenses incurred for stationery, postage, printing, etc., by even a small group of people engaged in disseminating information of any kind will, under present circumstances, be considerable. Without such propaganda, it will be found impossible to obtain results.

It should not be necessary to repeat a truism of this kind, but the fact remains that our people act penuriously, indeed foolishly so, when they are asked to contribute to a cause which can render no immediate proof of its utility. Others, by frequently lavish expenditures of money, further causes much less deserving than is ours, even those which tend to make matters worse confounded.

While our State Leagues, to instance but one condition, have carried on valiantly for upward

<sup>1)</sup> London, May, 1929. p. 119-120.



f 35 years, and have in a number of states saved the parochial schools from much harm, performing besides other important services, one of them have a sizeable income. We are quite certain the total income of five important State Leagues, including the C. V. branches in the Empire State, Pennsylvania, Ohio, Indiana and Illinois, does not amount to \$12,500, while that is the budget of the League of Women Voters of St. Louis, according to a recent issue of the *League Bulletin*. Of this sum \$2,400 consists of membership fees, while contributions amount to \$6,700. The C. V. and all of its 19 State branches could not hope to attain that much annually from the same source, no matter how pressing the exigencies.

The disbursements too present an interesting picture:

State and National Leagues.....	\$ 4,000
Salaries .....	3,480
Bulletin .....	1,050
Printing, Postage and Office.....	700
Telephone and Telegraph.....	250
Sundry Office .....	200
Program .....	1,000
Miscellaneous .....	320
Rent .....	1,000
Debt to State League.....	500
	\$12,500

The St. Louis League of Women Voters is an active body, and frequently heard from. Moreover, it co-operates with the state organization and a national organization, both of which are also well supplied with funds. During the recent session of the Legislature of the State of Missouri, the Cath. Women's Union opposed the efforts of the League of Women Voters on a question of the legal status of women. While the League favored compulsory jury service for women, the Catholic group strenuously opposed the measure. It is on such occasions the lack of money to carry on makes itself painfully felt; while the League of Women Voters is able to send a large group of women to the State Capital whenever a bill in which the organization is interested is up for consideration, Catholic women must content themselves with letters written to legislators, and perhaps the sending on of one representative. The treasury of none of our local organizations would permit them to spend \$250.00 annually for telephone and telegraph services. Frequently, however, it is desirable and necessary the telegraph should be resorted to in an intensive manner.

While the danger of spending money foolishly and extravagantly on propaganda, travelling expenses, etc., is one that threatens societies well supplied with money for such purposes, handicapping those charged with the duty of furthering the efforts of organizations such as the C. V. and C. W. U. by denying them necessary financial means constitutes a danger of even more far-reaching consequences.

The members of both organizations, and, of course, also the members of the various State

and District Leagues affiliated with the parent bodies, should realize their duty in this regard. They must be willing to provide the funds necessary for the accomplishment of the tasks which conventions assign to the executive officers. It is nothing less than injustice to instruct men to accomplish certain tasks, and then to leave them in the position of the Jews, who were compelled by their oppressors to make "bricks without straw."

This is, shameful to relate, almost invariably the condition the executive officers, entrusted with carrying out the mandates of conventions, must face. In the end, however, both delegates and members complain that so little is being accomplished! Not infrequently they will go so far as to point to some other organization, well supplied with funds, and demand to know why their own group couldn't accomplish as much as the one referred to by them!

### Hospitalization for the Middle Class

The high cost of hospitalization has been discussed in these columns. It was treated at the Nat. Conference of Cath. Charities, held in St. Louis in September, 1928, and again at the Fourteenth Annual Convention of the Cath. Hospital Association of the United States and Canada, recently in session in Chicago. It is a problem that demands the attention of our societies and District and State Branches; not only of the societies of men, but also of those of women.

It is worthy of notice that this year's convention of the Missouri Branch of the C. V. made this topic, later treated also by the Convention of the Wisconsin State Branch and by that of the C. C. V. of A., the subject of a resolution which, while facing the issue frankly, treats it fairly and offers a suggestion for continued study of it and a possible solution. The statement, entitled "Hospitalization," declares:

"The Central Verein and the Catholic Union of Mo. have repeatedly declared in unequivocal terms their stand on questions such as birth control, maternity bills and allied efforts which, we believe, make for the weakening of the Christian home and family and for the lowering of the standards of morality. It has been asserted that inability to secure proper hospital treatment, owing to mounting costs of such treatment, has become a pretext even by some of our Catholic people for favoring such immoral practices. Present-day housing conditions and other social problems are creating an increasing demand for Catholic hospitalization.

"Now, while we find that the deserving poor and destitute have no difficulty in receiving the care they require from our Catholic hospitals as a matter of charity, it is equally true that the cost of hospital treatment has risen to a point beyond the means of the average wage-earner and middle-class man. Far from censuring the authorities in charge of our Catholic hospitals, whose evident desire to serve the greatest number of the sick and afflicted in the best possible manner we fully recognize and appreciate, this Convention would go on record as being desirous of helping such institutions to make their services available to all Catholic people. We therefore recommend that the Executive Officers of our organization appoint a committee to study the subject of Catholic Hospitalization, giving special attention to the question of providing ways and means to make the services of our hospitals available



to the greatest possible number of our sick and afflicted."

The merit of this resolution, apart from attracting attention of larger numbers of Catholics to a pressing problem, lies in its fairness; it does not state: "You must be either very rich or very poor to go to a hospital," and then demand a lowering of rates. It assumes that there are various angles to the problem and demands that it be studied and a solution sought. Moreover, it provides a task for members of the Union, and such others as they may interest in this task, by assigning to them a new duty. Nor does it preclude such recommendations on the part of the committee to be appointed as self-help and mutual help. In fact, in the discussions preceding the adoption of the declaration the matter of hospital-insurance by co-operative methods was broached.

From these premises it is sincerely to be hoped the men to be entrusted with the task noted will perform their task competently and thoroughly; the conviction that they are engaged in a work of Catholic Action may encourage them to do so.

### The Bishop of Omaha at Germany's Annual Catholic Day

The C. C. V. of A. has never maintained official contact with the organization of the Annual Catholic Day of Germany. From time to time conventions or the President authorized the conveying of greetings by cable or by some member from the ranks of the hierarchy, the clergy or the laity, and similarly occasional greetings were received from our brethren abroad. This year the C. V. was fortunate in having the Bishop of Omaha, Rt. Rev. Joseph Rummel, deliver its message of Godspeed to the Catholic Day held at Freiburg, August 28 to September 1. His Lordship, intending to make his *ad limina* visit, had readily acceded to the request addressed to him by President Willibald Eibner to represent our organization at the Congress.

It is worthy of note that a report of the Congress, printed in newspapers of Germany, while sketching many events of the meetings quite briefly, devotes a sizable paragraph to Bishop Rummel's address, delivered at the meeting of welcome, with which the Congress was formally opened. We read:

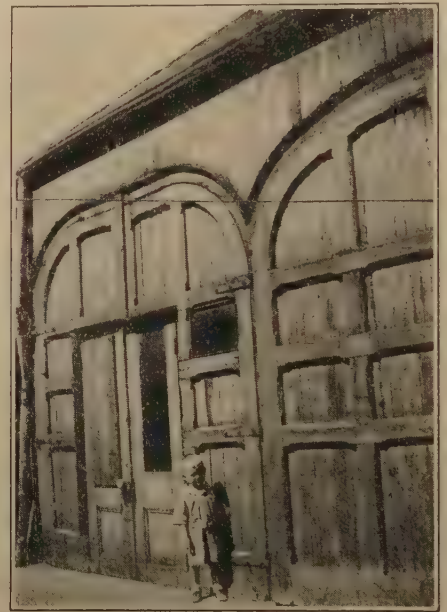
"Particular attention was paid the remarks of the Rt. Rev. Bishop Rummel, of Omaha, who began by extending the greetings of the Central Verein of German Catholics of North America, and pointed to the important activity of this society also in the interest of the best of Germanic traits and achievements in America. Bishop Rummel emphasized the difficulty of this latter activity, due to the fact that this element of our people was in large part members of the third and fourth generation, while immigration from Germany had been greatly curtailed by immigration laws.

"Further, the Bishop extended greetings in the name of all American Catholics. He must, he said, proclaim the fact that in the U. S. Catholics held those of Germany in highest admiration. His coreligionists in the U. S. admired chiefly their firm solidarity maintained during the trying post-war years, their patience, their restraint in view of such acute suffering, such great cares and such vast, well nigh unbearable burdens, as had been laid upon the German people. Their admiration had been evoked also

by the fact that, in spite of these burdens, Catholics of Germany had continued to labor untiringly, and had to their credit, even in these distressing times, great and useful achievements of a material and intellectual nature; that it was precisely the Catholics of Germany who strove to strengthen the entire people; that it was the firm and confident hope of American Catholics, the German people would be granted a happy future. For this a principal requirement would be the preservation of a firm faith and of moral teaching and practice, grounded in this faith.

"The Bishop did not fail to portray under what difficulties the Catholics of America were obliged to labor for their faith. His remarks were received with tempestuous applause by the gigantic assemblage."

Rt. Rev. Bishop Rummel conferred a great favor upon the Central Verein by his participation in the Congress as our representative. On the other hand, he has undoubtedly contributed also toward a better understanding of some of our problems by our German brethren, who, in many instances, seem to fail to appreciate the facts of the situation.



Section of rear building, St. Elizabeth Settlement and Day Nursery of the C. V., to be remodeled to meet new needs of the institution. Authorization to borrow up to \$4000 to complete the work was granted by the Salem convention.

### Orphan Societies and Orphanages, a Noteworthy Achievement of Our People

The inborn love of our people to work, to develop the resources at their command, to economize, has stood many a Catholic institution in this country in good stead. This assertion is borne out by a paragraph in the last annual message of the President of St. Aloysius Orphan Society of Cincinnati, which conducts St. Aloysius Orphanage. Reporting on the economic and financial affairs of the organization Mr. John H. Meiners, the President, states:

"As usual our farm and dairy have been productive. The House has been supplied with an abundance of vegetables from the garden, milk and butter from the Holstein herd. The poultry farm, which was restocked with baby chicks in Spring (1928), was exceedingly productive. The



nual hog-killing again furnished the year's supply of 'd and smoked hams, bacon and sausage for the winter months."

The Past-President, Mr. George B. Doerger, in a summary of the achievements attained, makes special mention of the greenhouse,

where hundreds of ferns are being raised under the personal and tender care of our Rev. Chaplain, Fr. Von-rahe, and which bring happiness to those who carry them home and worthwhile revenue to the Orphanage on Anniversary Day."

St. Aloysius Orphan Society was founded on January 27, 1837, and has continued to operate creditably ever since. A communication received from the Department of Public Welfare, Division of Charities, State of Ohio, subsequent to the visit of inspection on the part of a representative of the State, declares *inter alia*:

"As usual, the building was in splendid condition and painting had been or was in progress in several parts of the House."

The Orphan Societies founded by our pioneers will ever remain a credit to their memory. A volume containing a collective account of their beginning, growth and achievements up to the present day could be written. It would constitute a monument to "plain people", whose worth is not sufficiently recognized by their own descendants.

### An Early Start in Clothing Forwarding

Thanks to the sustained interest in the Missions displayed by a number of co-workers during the summer months, the Bureau was enabled to make an early start in forwarding supplies of wearing apparel to missionaries. In view of the rough weather prevailing in parts of the country, the first shipment was made none too early, though it left the Bureau September 19.

Thirty-one bales, a trifle over two tons of useful clothing, were distributed as follows:

St. Francis Mission, S. D., received 6 bales; Holy Family Mission, Mont., 2; St. Labre's Mission, Mont., 4; Coeur d'Alene Mission, Idaho, 3; St. Stephen's Mission, S. D., 3; St. Ignatius Mission, Mont., 3; St. Paul's Mission, S. D., 3; Holy Rosary Mission, S. D., 3; Rev. Felix Bucher, Grande Ronde, Ore., 2; Rev. Peter Kuppers, Penasco, N. M., 3.

In addition to these shipments of worn clothing three cartons, containing mostly new wearing apparel for children, for which the Ursuline Sisters at Holy Family Mission, Family, Montana, had made application, were sent this community, the Bureau having issued an appeal for such clothing to Branches of the N. C. W. U. Moreover a packing case containing the Stations of the Cross, a statue, several candelabra and other articles were forwarded to Rev. Kuppers at Penasco.

Additional supplies of clothing will be needed throughout the winter. Those who have the well-being of the wards of the Mission Priests and Sisters at heart will confer a benefit on them if they will co-operate in this work. Since freight charges are prepaid, and not imposed as a burden on the Missions, contributions for this account will also be welcome.

### C. V. Prayer-Book for Filipino Tribe Completed

The second prayer-book, for natives in the Mission field, the Central Bureau has undertaken to publish, is now completed. Like that printed for the Sioux Indians several years ago, this one also is intended for American subjects, the tribe of Ifugaos in the Mountain Province, Philippine Islands; like the former, it will be presented, as an offering of the Central Verein, to the missionaries and their neophytes. Incidentally, it is the first prayer-book printed in the tongue of those natives, the Ifugaw.

Late in 1928 missionaries in the Province named advised the Central Bureau of the need for a Catechism and a prayer-book in the language mentioned. Means were available for one but not for both of the books. Confident the members of the C. V., and other benefactors of the Missions, would enable the Bureau to carry out this necessary undertaking, we arranged for the printing of 3,000 copies of the book and the binding of a large portion of the edition; the finished lot is now on its way to our distant Islands.

A specially bound copy will be presented to the Holy Father, the Pope of Catholic Action and of the Missions, by the distinguished ethnologist, Father Wilhelm Schmidt, S. V. D., Director of the Papal Mission Museum. We are convinced those receiving appeals to assist in defraying the expenses incurred by this work of mission support will look upon it as an opportunity to promote, in a small way, an endeavor the Holy Father has so much at heart. Moderate contributions, a dollar or two or three, will be all that is needed.

### Prelate from Spanish Honduras Advises Holy Father of C. V. Aid

Paying his *ad limina* visit to Rome as Apostolic Administrator of the diocese of Santa Rosa in Spanish Honduras late in July, the Rt. Rev. Dr. Otto H. Schurmann took occasion to advise the Holy Father of the support extended to the Spanish Central American missions by American Catholics. Returning from Europe, Dr. Schurmann called at the Central Bureau in September, and described the two audiences granted him, mentioning the fact that he had told His Holiness in particular of the aid given the Archbishop of Tegucigalpa by members of the C. V.

The Holy Father, Msgr. Schurmann relates, was pleased to learn the Spanish-American mission field was not being neglected. He urged that interest in mission labors in pagan countries should not prevent adequate support of the Church among Catholic peoples nearer home. He imparted the Apostolic Benediction to all benefactors of the church in the Archdiocese of Tegucigalpa.

Thus far the Central Bureau has been able to contribute comparatively little towards aiding this Archdiocese, chiefly because so few branches actively engage in mission support in a methodical manner, but also because contributors com-



monly designate the recipients of their mission offerings. A little leeway granted the Bureau in allotting gifts would lead to a more judicious distribution of mission aid.

### C. V. Jubilee Gift Committee Begins Campaign

The Committee, appointed in conformity with the wishes of the Salem convention, to raise the balance of the Central Bureau Endowment Fund by means of special contributions, recently constituted itself, meeting in New York City on Labor Day, and began a campaign to popularize the jubilee gift plan. Letters have been sent to officers of State Branches and others, to be followed by further campaign material, the Diamond Jubilee of the C. V., to be observed in 1930, being featured throughout.

Mr. Wm. H. Siefen, New Haven, Conn., is chairman of the Committee, Mr. H. Spiegel, Bethlehem, Pa., Vice Chairman. Mrs. Chas. Korz, Hon. Pres. of the C. V., Butler, N. J., has accepted the Secretaryship, while the V. Rev. Dr. A. J. Muench, President St. Francis Seminary, St. Francis, Wis., has agreed to act as Treasurer. Mr. Nic. Dietz, Brooklyn, is Counsel. The Presidents of the State Branches of the C. V. are members-at-large of the Committee.

### Another Life Member

One Life Member volunteered his application and the fee in full during the past month, the Rt. Rev. Msgr. Joseph Selinger, D. D., pastor St. Peter's Parish, Jefferson City, Mo., Spiritual Director the Cath. Union of Mo. Another priest, pastor in an Illinois city, who desires to remain unnamed, paid the second half of his Life Membership fee.

Two contributions of \$100 each were received from a layman in Minnesota and from the Missouri Branch of the Cath. Women's Union. A layman, a frequent benefactor of the fund, again brought in \$20 as his own donation and \$10 from a friend, G. H. Lucas, of St. Louis. Moreover, the Bureau assigned to the fund \$13, received from Rev. L. H. Hufker, Quincy, Ill., as a free gift that might be used for any purpose. Another gift, \$11.39, was sent us by St. Vitus Ben. Soc. of Kansas City, Mo.

A further ten dollars was added to the fund as the result of the following contributions, received subject to our discretion: \$5 from Rev. J. Steinhäuser, Auburndale, Wis.; \$2 each from E. Stollenwerk, Milwaukee, and J. Bernhardsgrueter, Columbus, O., and \$1 from P. Mohr, Maize, Kansas.

Meanwhile the New York, New Jersey, California and Minnesota Branch conventions approved of the decision of the Salem convention of the Central Verein, to endeavor to solicit the balance of approximately \$40,000 due the fund by Diamond Jubilee gifts in multiples of 75. The Minnesota State Branch convention stipulated \$7.50 as the gift unit and voted one hundred units, or \$750, out of the treasury. This sum is to represent a nucleus, to which the contributions of societies and their members, and others, men and women, are to be added.

### On the Late Rev. Clement Moenig, Rural Pastor

Even secular newspapers, ordinarily only slightly interested in the Catholic clergy, found the late Rev. Clement Moenig, who died August 22, as pastor at O'Fallon, St. Charles Co., Mo., a picturesque character. Part of their observations were founded in fact, chiefly those dealing with the deep and active interest displayed by Father Moenig during his long pastorate at New Hamburg, Scott Co., in the condition of the farmers of his congregation.

Some decades ago, at a time when few Missouri farmers could be induced to interest themselves in dairy farming, Fr. Moenig prevailed upon a number of his parishioners in Scott County to devote themselves to his branch of agriculture. By personal enterprise, by arranging for credit, by inducing parishioners to visit in company with him successful dairy farms, notably in Wisconsin, for the purpose of convincing them of the possibilities of dairying, by energetic, resourceful aid given farmers on many occasions, this social minded priest strove to reduce the hardships under which his people labored and to improve their economic condition. The combatting of soil erosion, the effective draining of all of Southeastern Missouri, in which his parish lay, were, to mention but one or the other example, among his interests.

Fr. Moenig's far-sighted and sustained solicitude for the farmer was well proven by his offer, made to the Director of the Central Bureau shortly before the World War, to provide a large farm as a site and demonstration station for a Catholic Agricultural College, if the establishment of such an institution could be brought about.

Another endeavor, for which credit is due him in large measure, was the Scott County Annual Catholic Day, held for a number of years on Pentecost Monday and usually attended by priests and lay persons from several counties. Circumstances over which he had no control caused these meetings to be suspended several years ago; at present efforts are under way to revive this institution.

### American Liturgical Movement Noted at African Eucharistic Congress

One of our contributors, Dr. K. F. McMurtrie, delivered a lecture on "The Liturgy and the Laity" at the first National Eucharistic Congress held in South Africa, late in May. His address contains a number of quotations from our brochure on "The True Basis of Christian Solidarity," written by Rev. M. B. Hellriegel and the late Rev. A. A. Jasper. This unassuming priest undoubtedly never dreamt, while collaborating in the articles which are collected in the brochure referred to, that his efforts would be noted outside of the United States.

The speaker furthermore referred to an institution well known to many of our members, in the following manner:



One great centre of the Liturgical Movement among English-speaking people is at St. John's Abbey, Collegeville, Minn., U. S. A., and there a Liturgical Press has been established which produces liturgical books for the clergy with English translations of the Latin prayers and explanations as well. A monthly liturgical review named *ate Fratres* is also published there, which is also a very powerful aid in spreading a knowledge and a love of the liturgy."

### Regarding the C. V. Resolutions

The issue of Sept. 14th of *America* devotes a good part of the "The Pilgrim's" department with "Scrip and Staff" to a discussion of the resolutions adopted by our Salem convention. The general tenor of these declarations of principle is described, and several—those on Solidarity for Catholic Youth, Care for the Aged, and Credit Unions—are quoted at some length. The resolution on Catholic Education is given special emphasis, the author declaring it raised an interesting point, that of the "proper motive" on the part of the student,—to acquire a Catholic education chiefly in order the better to serve God and his fellow-men, and to place the fruits of training in the service of Catholic Action. Having quoted from this declaration the "Pilgrim" adds:

"As we stand now at the beginning of the new school year, we might suggest to educators and pupils alike that they study during the coming months this particular point—the motive of their education. Is not this, perhaps, one of the difficulties that are holding us back in the development of Catholic leaders?"

\* \* \*

An article devoted to the "Resolutions" of the Salem Convention by the editor of the *Catholic Universe Bulletin*, Cleveland, says:

"Of all nationalities within the Church in our country, the Germans have undoubtedly the best organized organization as far as study, research and action in political economy and social service is concerned. It is from this society that the N. C. W. C. got its inspiration in those days."

Declaring that the writer would rather delve into the principles announced and sponsored by the C. V., in preference to quoting from our resolutions, the article continues:

"Students of political economy are aware that the Central Society through its Central Bureau in St. Louis, its publication, and through lecture courses since 1908, has preached that Christian Solidarity is the ideal offering a solution of the Social Question."

### Our Loyal Legion

Although a large number of copies of "Memories of a Leper Girl" have been disposed of by Fr. Jos. A. Wagner, Secretary, St. Peter's Conference of the St. Vincent de Paul Society, Chicago, he tells us that they will not be satisfied until they shall have sold a thousand or more copies of that brochure. In fact, efforts are to be continued until "no one approached will be found who has not read 'The Life That Is No Life'."

When one loves his neighbor for his own profit or enjoyment, he does not truly love his neighbor, but himself.

ST. THOMAS AQUINAS

## With the C. V. and Its Branches

### Attendance and Devotion to Cause Mark N. Y. State Convention

"I am convinced," Mr. Leonard Heuser writes from New York, "—and I am sure our New York members think as I do—, the recent convention of our State Branch was a complete success. I base my judgment on the following factors: Attendance, enthusiasm for the Convention, financial returns for the convention fund, interest shown in advance and attendance at meetings of committees, interest shown by clergy, laity and the Press."

Enthusiasm was displayed during the period of preparation, many priests being present at committee meetings and also aiding the convention fund. "Most of the pastors contributed \$50 each, one \$100, and many of the assistant pastors \$5 personally. One pastor had a collection for us, which netted \$200. . . ." Interest on the part of priests and laity was also sustained. One hundred fifty delegates of men's and 80 of women's societies were in attendance at the convention, the clergy being well represented at all its events. At the Pontifical high mass on Sunday morning, Sept. 1, in St. Joseph's church, New York City, quite a number desiring to attend had to be turned away; and the requiem high mass in the Church of the Assumption on the 2nd was also very well attended. Moreover, some 1,200 or more persons were present in the Knights of Columbus Auditorium for the mass meeting in the evening of the first day, and all 400 seats provided at the banquet on Monday evening were occupied. All of which indicates gratifying interest in the labors of the convention committee and in the endeavors of the State Branch, while at the same time the fact that one men's and one ladies' society joined the respective branches of the C. V. and the N. C. W. U. evidences the recruiting power of Catholic Action as sponsored by our organizations.

The sermon on Catholic Action, the C. V. and the N. C. W. U., at the Pontifical High Mass celebrated by Rt. Rev. John J. Dunn, Bishop Auxiliary of New York, was preached by Rev. Jos. Schagemann, C. SS. R. Catholic Action and the C. V. was the topic treated by Mr. Charles Korz, Butler, N. J., Hon. President of the C. C. V. of A., at the mass meeting, while the Rev. Dr. A. J. Muench, D. S. Sc., President, St. Francis Seminary, St. Francis, Wis., discoursed on the Essentials of Catholic Action. Mr. Korz substituted for Mr. Joseph J. Albrecht, who was taken ill shortly before the convention and died the morning of the opening day. Informal addresses at the Monday evening banquet and on other occasions were delivered by Rev. Albert Regensburger, O. M. C., Syracuse, Spiritual Director, Rt. Rev. Msgr. Gallus Bruder, Rt. Rev. Msgr. C. Spohr, Mr. Wm. Kapp, Judge Peter Hatting, Mr. A. Werdein, Mrs. Clara Thries, Mrs. V. Haage, and others.

Among the major transactions of the convention was the reading, discussion and adoption of the new Constitution of the State Branch, Mr. Nicholas Dietz, Brooklyn, and Mr. Philipp H. Donnelly, Rochester, giving a careful analysis of its provisions. Yet another was the ratification of the decision of the Salem convention of the C. V., to endeavor to raise the balance due the Central Bureau Endowment Fund by the time of the Baltimore



convention 1930, the originator of the proposal, Mr. Wm. H. Siefen, Connecticut, also presenting a plan to this gathering. The convention approved of the recommendation of the C. V. convention, to provide a fireproof building for the Central Bureau library, once the Endowment Fund is completed. Utica was selected as convention city for 1930.

Rev. Albert Regensburger was requested to serve again as Spiritual Director. The following officers were elected: President, Al. J. Werdein, Buffalo; Vice-Presidents, Adam Galm, Brooklyn; Peter J. M. Clute, Schenectady; Frank C. Hehnlein, Rochester; Jos. Bayerer, Albany; Mrs. Clara Thries, Buffalo; Hon. Vice-President, Wm. J. Kapp, N. Y. C.; General Secretary, Chas. J. Weis, Schenectady; Recording Secretary, Jos. M. Schifferli, Buffalo; Treasurer, Henry Bick, Sr., Utica; Marshal, Chas. Stickler, Poughkeepsie; Librarian, Chas. Schiele, N. Y. C. The resolutions largely follow those adopted by the C. V. convention.

Great enthusiasm was aroused by the receipt of a communication, conveying best wishes, from His Excellency the Apostolic Delegate, Most Rev. Pietro Fumasoni-Biondi, and of similar greetings from Rt. Rev. Francis O'Hern, Bishop of Rochester; Rt. Rev. Thos. E. Molloy, Bishop of Brooklyn; Rt. Rev. Edmund Gibbons, Bishop of Albany; from Mr. Willibald Eibner, New Ulm, Minn., President C. C. V. of A.; from the State Branches of Connecticut and Pennsylvania.

From Mr. Heuser's report we note that an informal gathering of the delegates on the evening of Saturday, August 31, served to promote cordial relations; that "the newspapers, the Catholic as well as the large daily papers, gave the convention much publicity, showing the general interest in the convention and its resolutions"; that WLWL Radio Station, conducted by the Paulist Fathers, broadcast an announcement of the convention; that an amateur motion picture of the entire convention was taken, to be used later in organization efforts by the officers and committee members; that while no large delegations attended from other points than New York City and Brooklyn, the number of individual members and visitors was exceptionally large; and that interest in the endeavors was stimulated by visits of delegates and others to St. Elizabeth House, conducted by the Cath. Women's Union.

Thus the New York City convention of the State Branch was at once gratifying to the local committees, who had worked for months to make it a successful demonstration and an occasion for wholesome activity, and to all members interested in Catholic Action. Officers in particular entertain the hope that the new Constitution will be a further aid toward strengthening the organization and encouraging active participation in the endeavors of the C. C. V. of A.

### Instructive Features Mark New Jersey Branch Convention

Instruction in Catholic Action was skillfully coupled with the handling of routine by the 35th General Convention of the New Jersey Branch of the C. V., held Aug. 31-Sept. 2 at Egg Harbor City. First and foremost among the instructive features was the sermon on the Papacy, delivered by the Rev. Clement Raab, O. F. M., New York City, at the high mass celebrated in St. Nicholas Church Sunday, Sept. 1, by Rev. F. Yuenger, pastor. Others were the addresses held at the mass meeting in the evening of the same day, one by Mr. L. G. Smith, on "Catholic Education and Its Influence on the Morals of America," the other by Mr. R. E. Kiernan, on "Old Age Pensions." Yet another was the paper on "Credit Unions for Farmers" presented at the business session on Sunday afternoon by Mr. Conrad J. Sauerborn.

The routine events of the convention also offered guidance and encouragement. Chief among these is the Message of President L. M. Seiz, dealing with meetings held in Passaic, West New York and Jersey City; Young Men and the C. V.; contributions of clothing for the Missions Retreats for Members; Individual Members; the Women's Union; the Diamond Jubilee of the C. V.; Central Bureau Endowment Fund; annual celebrations of societies etc. Another was the report of the Organization Committee, dealing with district and local meetings and activities; still another the statement of the Committee on Legislation, which concerned itself with matters pending in the State Legislature and Congress and the Senate as well as Credit Unions, interest rate on small loans, a Women's Bureau in the Department of Labor, Old Age Pensions censorship of shows, Divorce, Workmen's Compensation the National Origins Law, Indian Affairs, Peace Treaties and Federal Department of Education were among the subjects on which the Committee declared itself to Legislators in State and Nation or to the convention.

Among the motions adopted by the convention was one to establish in each society a "convention chest," to hold contributions with which societies are to defray expenses of as many delegates as possible to the Baltimore convention 1930 of the C. C. V. of A.; another appealing for the good will of the clergy in the promotion of the State Branch, and a third urging the introduction of the study of German in all Catholic High Schools and in some grade schools.

The convention subscribed to the Resolutions adopted by the Salem convention of the C. V., altering or substituting declarations on The Holy Father, Cath. Action, Cath. Education, Credit Unions, and Old Age Pensions. While the mass meeting was attended by some 600 persons the number of accredited delegates was 125. The presence of Miss Irma Seelaus, Philadelphia, Vice-President of the N. C. W. U., and letters sent in the names of Bishop T. J. Walsh, of Newark, and Bishop John J. McMahon, of Trenton, as well as communications from the Spiritus Director, Rev. E. Schulte, Passaic, who is ill, from Mr. W. Eibner, President of the C. V.; Mr. Chas. Korz, Hon. Pres. C. V., Mr. J. H. Reiman, Supreme President K. of St. G., and others offered encouragement to the members, as did also addresses by Fathers Yuenger, Clement Raab, and Bruno Bloemke.

Following the high mass on Monday morning, Sept. 2 the concluding meeting was held. The officers elected are President, L. M. Seiz; Vice-Presidents, Matt. Schweighardt, John J. Hartmann, and Hy. Geller; Rec. and Cor. Secretary, Jos. G. Nadler, Jr.; Financial Secy., Chas. F. Steets; Treas., Fred M. Herzig; Marshal, Mich. Fuller.

### Two Bishops Commend Illinois Branch

In continuation and promotion of the endeavors of the Organization Committee of the Catholic Union of Illinois, Mr. Anton Spaeth, Decatur President of this State Branch of the C. V., has addressed a letter to the officers and members of the component societies. It urges intensification of Catholic Action, obtaining new members for the societies, and recruiting new units for the Union. Mention is made of the favorable action taken by the officers of the Catholic Fraternal Societies in Illinois, the letter declaring:

"The Presidents of the various Fraternal Insurance Societies of the state are co-operating with us to induce the branches of their societies to affiliate with the Catholic Union, and it would be proper for members of our organization, when seeking life insurance, to patronize our own fraternal insurance societies."

Moreover, Mr. Spaeth is able to present to the members two recent commendations of the Union by members of the hierarchy in the state, one by the Bishop of Belleville, Rt. Rev. Hy. Althoff, Protector of the Union, the other by the



shop of Springfield, Rt. Rev. James A. Griffin. Writing under date of June 24, Bishop Althoff acknowledges receipt of information regarding plans to strengthen the Union and adds:

Judging from the splendid spirit manifested at the recent convention, I doubt not that your efforts will meet with gratifying success. The people are awaiting the call to do their share in promoting the Catholic cause, and I most surely welcome your invitation. And what encouraging results may we not expect in the work of spreading the knowledge of Catholic teaching on the important problems of our time, when our Catholic men and our Catholic women are united in a society such as this, which has a record of many years of great service and which is to promote Catholic Action, so earnestly recommended by our Holy Father Pope Pius XI.

Very cordially I bless the Catholic Union and your work."

The letter issued by the Bishop of Springfield, dated Aug. 20, reads:

I just learned with pleasure of your program to build up the Central Verein in this diocese.

The project has my whole-hearted support and commendation. I pray that God will bless your efforts and enable the society to continue fruitful in good work.

From personal experience I have long since known of the good work accomplished by this society, especially in Illinois. Your leadership has always sponsored good work and I have always tried to do things in a Catholic way. Hence the Church is indebted to the Central Verein because of this fine leadership in the past and the effort of its membership to think in terms of Catholicity.

The national convention of 1926, held in the city of Springfield, was an inspiration to all. Not only the city of Springfield, the entire State and Nation had nothing but commendatory words because of the fine program developed and sponsored by the society.

I feel quite certain you will find the clergy of this diocese most generous in their assistance and most anxious to assist the society to increase its membership and to intensify its good work. . . ."

Besides submitting these fine commendations, Mr. Spaeth points to the brochure: "Champions of the Catholic Cause", published by the Union in 1928 and distributed among the members, and to an enclosure by Mr. A. A. Rothmann, Bloomington, outlining a brief plan of action for affiliated societies.

The officers of the Cath. Union of Illinois and the Committee on Organization have shown a praiseworthy initiative during the past eighteen months in particular. Their efforts deserve corresponding activity on the part of the members, for which the commendations received from the shops of Belleville and Springfield are a new incentive.

### \* Joseph J. Albrecht \*

In Joseph J. Albrecht, Financial Secretary of the N. Y. State Branch and President of the N. Y. City Branch, who died September 1, the C. V. of America and its New York State and City Branches lost one of those valuable members who have come into the movement since many of the elders, who feared the generation following them would permit the C. V. to die, passed away. Born in 1883, he was but 17 years of age at the end of the last century, and 45 at his death, a fine type of the best of the younger element coming into the movement during the third quarter of a century of the history of the C. V.

The positions he held in our movement are, in his case, reward of merit and proof of sincere, sustained devotion, for Mr. Albrecht was too modest and unselfish to seek anything more for himself than work and the satisfaction of work well done.

From a sketch of his life, supplied by Mr. Leonard Heuser, Corr. Secy. N. Y. City Branch, and a lifelong friend of the deceased, we select the following facts:

Born in the shadow of Holy Redeemer parish September 18, 1883, Albrecht moved further uptown about ten years ago, but retained interest in the old parish. He absorbed devotion to Catholic societies in part from his father, who, greatly attached to the parish church, 67 years ago organized the St. Paulinus Bell Ringers' Society of Holy Redeemer parish, the active members ringing the church bells, the passives paying dues which were applied as stipends for masses. This society still exists, though an electrical apparatus has replaced the ringers.

Joseph Albrecht was identified with Catholic societies from the earliest moment at which he could join, having become a member of the Young Men's Sodality of Holy Redeemer parish on leaving school, and at the age of 16 becoming a member of St. Aloysius Society. He was elected President of this society in 1908, holding this office uninterruptedly for the last 21 years. Practically since the founding of the City Federation, the N. Y. City Branch of the C. V., he was a delegate to its meetings, attending them regularly for practically 23 years. In the latter organization he was for a time Financial Secretary, later First Vice-President, becoming President in 1928.

"Mr. Albrecht," to quote Mr. Heuser, "has attended almost every Convention of the State Branch since 1905, either as delegate from St. Aloysius Soc. or the Local Branch, and very many conventions of the C. C. V. of A. Since the Cath. Women's Union was organized in 1916 he was one of the Local Branch's representatives to the Union, missing very few of their meetings and always being helpful to the organization. . . . For years he headed the Agitation Committee of the Local Branch. . . . Each year he visited almost every Society affiliated with the Local Branch, also calling on other Societies whom he thought he could win for the C. V. . . . As far as I know (and I knew Mr. Albrecht very well) he never joined any pleasure club or society, nor any society outside of the Church. For years his vacations were spent in attending conventions. His whole life was devoted to his work for the N. Y. Telephone Co. (in which he had worked himself up to a responsible position) and to our Society movement. . . ."

Mr. Albrecht passed away in Misericordia Hospital, a block from the church in which the opening high mass of the State Branch convention was being chanted at the hour of his death. His devotion to the cause of our movement should bear fruit for years to come. R. I. P.

### Resolutions of State League Conventions

Of the ten timely resolutions ratified by the Menasha convention of the C. V. of Wisconsin we present the following:

#### Catholic Action and Study Clubs

The call of the Holy Father to Catholic Action makes it imperative that its problems be solved in an intelligent manner.

Study Clubs afford opportunities for busy men and women to acquaint themselves with the fundamental principles of questions that call for a solution. The necessary knowledge is obtained in a simplified form, and directed immediately to some specific problem. It is necessarily imparted in a very practical way. The discussions will necessarily revolve around problems of a current and fundamental interest.



Study Clubs create available educational opportunities which were not feasible in the years of early youth. They extend educational facilities into the years of manhood and womanhood when judgment is maturing by force of the experience of every day life.

We again call upon our members to take an active interest in the formation of study clubs under the supervision of the pastor. We would especially urge our District Presidents to help in the organization of Study Clubs. The Central Bureau, which has achieved such a fine success in spreading abroad Catholic teachings on religious, social and educational questions, stands ready at all times to assist in supplying the necessary material for conducting a Study Club.

Intimately related to the Study Club movement is our Oratorical Contest activity.

By the intense study and thorough discussion in the Study Club, the students are properly prepared for oratorical effort; in fact, these two activities are in reality one, and should work in close harmony.

Wholesome recreation is indispensable in the life of adolescent youth. The development of physical health is essential to full manhood and womanhood. A sound mind in a healthy body must be the ultimate aim in the development of the individual. However, recreation must be a secondary matter, being only the means to the end. The means, however, must be carefully planned and wisely directed so that they will in fact serve their ultimate purpose in the service of Catholic Action.

#### Wages and National Prosperity

Catholic Social teaching has always stood for giving to the wage earner a living wage as a matter of strict justice, claiming that the laborer should receive such compensation as will enable him to procure not only the bare necessities of life for himself and family, but also a reasonable share of the comforts and pleasures of this world. It affords the exponents of this doctrine no little satisfaction that an ever growing disposition manifests itself on the part of many who have heretofore refused to accept this principle, to regard it now with favor and even to put it into practice, if not from the motive of justice, then at least from that of expediency. Industrialists are gradually realizing that to deny a worker an adequate income must result in his inability to purchase those things which the manufacturer wishes to dispose of, thus reducing the market for his commodity to that extent.

The conviction is gaining ground that good wages assure general prosperity because the income of the worker in reality flows back into the channels of commerce and trade.

Hence the merchants of a community have ample reason to find fault with the manufacturers of that community who refuse their employes a fair wage, because by this method their own trade is impaired by the lowered purchasing power of their customers. Whereas the primary contention of Catholic Social teaching for a better wage to the laborer is thus attained, the manner and motive thereof does not so much concern it.

#### Children's Code Bill

This bill was framed by an interim committee of the Wisconsin Legislature for the purpose of codifying the present laws relating to dependent, delinquent, and neglected children and to remedy defects in the present laws.

Our Legislative Committee has submitted a number of amendments safeguarding the freedom of Catholic institutions, especially orphan asylums and institutions for the care of infants.

The bill has passed the Assembly and is now pending in the State Senate. At this time we do not propose to take further action in this matter, except to insist that our proposed amendments remain in the bill.

The minutes of this year's convention of the St. Joseph State League of Indiana were entrusted to the Central Bureau for printing. Remitting for the bill, Mr. C. J. Kunz, Secretary, assures us:

"I am pleased with the job, as it is satisfactory in every respect."

## Miscellany

The Souvenir Program issued by the Convention Committee of this year's meeting of the N. Y. State Branch of the C. V. is both informative and well gotten up.

The absence of advertising matter is all the more noticeable, since the expense of printing the Souvenir must have been considerable.

The St. Joseph Liebesbund, of Detroit, elected John Delor President at the meeting held September 23. Rev. Theo. C. Lindemann is Spiritual Director.

Jos. Bause is Vice-President; John J. Jantz, Recording Secretary; George Dorr, Financial Secretary; Chas. M. Scheuren, Treasurer. The vote cast for Sick Director was tied between Martin Eggert and Frank Becker. Members selected as Trustees are: Caspar Ritter, Ant. Nagel, Ant. Jantz, Jos. S. Gerke, Frank Kirchhoff and Gustave Fuchs.

St. Joseph Liebesbund is one of the most active units of the State Branch of the C. V.

Participants in the meeting of the District League of Western Arkansas, held late in August at Charleston, heard an interesting report on the Salem convention of the C. V. and the N. C. W. U., delivered by Rev. Peter Pos. O. S. B., of Fort Smith, Spiritual Director of the State Branch of the C. W. U. Another of the more important addresses was that by Mr. Franz Moellers, of Fort Smith, who owns and operates a poultry farm and who presented his experiences in poultry raising.

Mr. J. H. Kramer, President of the State Branch, who is also District President, spoke on the value of organization; Rev. Richard O. S. B., on the Sterbeverein, the insurance Branch of the State League; Rev. Bonaventur O. S. B. on the Cath. Union of Arkansas. Reports of the branches of the Women's Union were also presented.

The article "The Theology of Christ the King," by Rev. Adolph Dominic Frenay, O. P. Ph. D., concluded in this issue, has been published by the Central Bureau as a brochure in the "Follow Me!" series. Moreover, the Bureau has added a valuable section to the brochure "Homage to Jesus Christ, King," published in several editions during the past few years. The newest feature is a Pastoral Letter on the meaning of the dogma and the Feast of Christ the King, by Most Rev. J. P. Dowling, O. P., D. D., Archbishop of Port-of-Spain, Trinidad.

Several conventions of the C. V. and of State Branches have urged promotion of the celebration of this feast by our societies and the popularization of the teaching of the Church concerning the Kingship of the Savior. Societies and individuals should disseminate these brochures to the end that understanding of the significance of the dogma and the feast may become more general. Prices are 7 and 10 cts., respectively; reduction on quantities.

## The Need of Labor Laws for Women

(Continued from page 210)

which will make it possible for individuals to live a normal life, to establish and sustain a family and to avoid the evil influences of pauperism. We should always bear in mind in this regard that before all we should strive to prevent the



necessity of mothers working outside of the home. But wherever circumstances are such that factory labor is an inevitable evil in the case of married women and mothers, let us so edge the conditions under which they must work that they need not lead to physical or moral ruin.

Before all, let us remember that the majority of married women are gainfully employed because necessity impels them to leave their homes and work for wages. Statistics, throwing light on the question, prove that in most cases the working wife and mother contributes all of her earnings to the support of the household. Not infrequently the wage received by the husband is not a family wage, and must, therefore, be augmented by either the wages of his children or the wage obtained by the wife. That is a sorry condition, which alone proves that all things are not as they should be.

Capital has a lien on society, on which it reaps regardless of the ultimate consequences of its actions on the common weal. Industry proceeds for the sake of profit, to which the welfare of the family, the health of the workers, and the happiness of future generations are sacrificed. That every woman is a potential mother, never considered by the employer, no matter how unsuitable the work he wishes to have done may be for the woman he chooses to hire. But these are questions of paramount importance for the nation. If lost sight of, the results will be disastrous.

#### A WORKING WOMAN OF YESTERDAY

##### Books Reviewed

Catholic Faith and Practice. A Handbook of Popular Instruction. By the Rev. John E. Pichler, adapted by Isabel Garaghan, B. A. B. Herder Book Co., St. Louis, \$3.00.

A distinguished English Jesuit recently suggested that all Catholics should be instructed twice in the course of their life, and converts again a year or so after their conversion. Believing such a policy to be wise, and demanded by present-day exigencies, but realizing the difficulty of putting it into practice generally, we would advise Catholic men and women to make it a practice to read from time to time some book of Catholic apologetics or instruction. Let us recommend for this purpose the volume referred to above, divided into the four following parts: What God has revealed to us; what we demand of us; how we are sanctified by the sacraments, and how we should pray. The various chapters, constituting the four major divisions of the book, are short, comprising in many cases only two or three pages. No one may therefore be excused from the reading of a book of this kind on the contention of "having no time to read." Nor is the book written in a style which may not be understood by everyone. It would, moreover, lend itself admirably well to the purposes of a Catholic family living in some isolated part of the country, to be used by them for self-instruction, as well as for instruction of the younger members of the family.

Chapman, Rev. Michael A. The Prayer of Faith. B. Herder Book Co., St. Louis, 1928, 324 pp. Price \$2.00.

It was a thought bordering on inspiration that prompted Father Chapman to publish his treatise on "The Prayer of Faith." Its very purpose, not to speak of the contents and their masterful presentation, more than justifies the existence of the book.

There are no thoughts more sublime, no aspirations more befitting a truly Christian heart, than those contained in the prayers of the Missal. What is more opportune and praiseworthy than a work such as that of Father Chapman in which Catholics are made thoroughly acquainted with them? It should be the special endeavor of every Catholic to model his own prayers after those which Holy Mother Church uses at the Altar of Sacrifice. The book will also prove a source of salutary thought for the priest for whom it is primarily intended. To my mind a pastor could not do better than use the apt material he will find in this volume for his Sunday sermons. If he adheres faithfully to the order of the conferences he will have presented a complete survey of Christian doctrine to his flock within a year's time.

"The Prayer of Faith" deserves the careful attention and study of both clergy and laity; both will find it a rich mine of spiritual thought and aspiration.

Schneider, Franz: Die Muttersprache unserer Kirche. Eine Einführung für das Volk. Herder & Co., Freiburg, 1928. Brosch. 55 S. Price 25 cents net.

To publish a book of this kind in America at the present would probably be premature. With the growth of the Liturgical Movement, and the introduction of the laity to a wider knowledge of the sacred liturgy, we shall need something similar, a guide to Latin, sufficient for those, who wish to pray with the Church in the language of the Church. For this purpose the little book compiled by Franz Schneider is well suited.

##### Received for Review

Gröber, Dr. Konrad u. Anton Hinderberger. Religiöse Funkansprachen. Herder & Co., Freiburg, 1929. Cloth, 248 p. Price \$1.35.

Straub, Wilh. Malendes Zeichnen im Religionsunterricht. Mit 58 Tafeln. Herder & Co., Freiburg, 1929. Brosch. 58 p. Price 75 cents.

Quint, Dr. phil. Jos. Deutsche Mystikertexte des Mittelalters I. Verlagsbuchhandlung P. Hanstein, Bonn, 1929. Brosch. 63 p. Price 75 cents.

Laur, Rev. Elfred, O. Cist. "Thus Shall You Pray." Pious Reflections on the "Our Father." Adapted by Isabel Garaghan, B. A., B. Herder Book Co., St. Louis, 1929. Cloth, 274. Price \$2.

Emmanuel, Sr., M., O. S. B. The Month of the Holy Souls. B. Herder Book Co., St. Louis, 1929. Cloth, 215 p. Price \$1.75.

Geiermann, Rev. Peter, C. SS. R. Outline Sermons on the Holy Eucharist and the Blessed Virgin Mary. B. Herder Book Co., St. Louis, 1929. Cloth, 394 p. Price \$2.25.

Miller, A. M. Jungfer Josephe und Meister Balthasar Degenhart. Zwei Erzählungen. Herder & Co., Freiburg, 1929. Cloth, 301 p. Price \$1.45.



## Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für soziale Propaganda:

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Anfragen, Briefe, Geldsendungen, usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,  
3835 Westminster Place, St. Louis, Mo.

## Gedanken zur Katholisch-sozialen Tagung in Wien (Juni 1929).

*D.) Der Kommunalsozialismus.*

Wir stehen in einer Epoche, in der die Grundbegriffe sich wandeln,—eine Erscheinung, von der auch sehr alte und lange Zeit herrschende Deutungen der scholastischen Naturrechtslehre und ihres Eigenthumsbegriffes betroffen werden. Pius XI. hat diesem unverkennbaren Geschehen Rechnung getragen in einer Ansprache an italienische Akademiker, in der es heisst: "Es ist Thatsache, dass gerade bei jenen sozialen Grundbegriffen, welche grundlegend und am meisten den Veränderungen entzogen zu sein scheinen, wie das Eigenthum, die Arbeit, das Kapital, eine Menge von Veränderungen, von Gestaltungs- und Beziehungsmöglichkeiten nicht nur möglich, sondern wirklich und Geschehnis sind".

Es ist eine grundlegende Erkenntnis, dass die moderne Grosstadtentwicklung Verhältnisse geschaffen hat, die nach einer neuen Rechtsform mit elementarer Gewalt verlangen. Ich führe es soziologisch theilweise auf die allzu bäuerliche Orientierung der politischen und religiösen Führer des Katholizismus zurück, dass hier immer noch nicht klare Wege gefunden worden sind, um den Eigenthumsbegriff von gestern zu überwinden und den modernen Entwicklungen, namentlich in der Grosstadt, Rechnung zu tragen. Es ist nothwendig dass die analytisch-positivistische Wirthschaftstheorie des herrschenden Kapitalismus, welche an die Gegebenheit des Kapitalismus anknüpft und in ihr befangen bleibt, weitergedacht und fortgeführt werde. Der Kapitalismus ist nicht mehr die einzige Realität oder positive Ordnung der Epoche. Wenn ich diese innere Fortbildung des kapitalistisch orientierten Solidarismus fordere, von ihm verlange, dass er auch für den nicht minder positiven Sozialismus Verständnis gewinne, mehr jedenfalls als bisher, so denke ich nur methodologisch folgerichtig weiter, was im Solidarismus selbst angelegt ist.

Man muss bedauern, dass die katholisch-soziale Tagung in Wien nicht auch das Problem zur

Diskussion gestellt hat, welchem hier auf Wien Boden die allergrösste Bedeutung zukommt nämlich das Problem des modernen Kommunalsozialismus, in ihm aber insbesondere das Problem der grosstädtischen Wohnungspolitik. Ich sehe im modernen Kommunalsozialismus einen neuen, positivrechtlichen Eigenthumsbegriff verwirklicht, mit dem man sich, wie immer man ihn gefühlsmässig, bezw. partei- oder interessenpolitisch werthet, auseinandersetzen muss, an dem vor allem die scholastische, wirklichkeitsbezogene, analytisch-positivistische Wirthschafts- und Gesellschaftstheorie nicht vorbeikann. Was sich hier in Wien, wie ich glaube richtunggebend für den künftigen Kommunal- und Munizipalsozialismus Europas, den hier schon Karl Lueger grundgelegt hat, anbahnt, das ist nichts anderes als ein neuer Eigenthumsbegriff, der insbesondere den rein kapitalistischen, privatrechtlichen Begriff des Hauseigenthums sehr bedeutend altert. Durch die aus dem Staatssozialismus der Kriegezeit stammende Miethengesetzgebung das entscheidende Erbe des alten Staates an den neuen, wird ein bestimmter Kapitalzweig, das Häuserkapital, durch öffentlich-rechtlichen Eingriff sterilisiert, für unfruchtbar erklärt, sozusagen mit einem modernen Zinsverbot belegt, durch diese Drosselung oder überhaupt Ausschaltung des Zinsflusses aber der breiten Masse der Bevölkerung das Recht am Wohnraum in ein öffentlich-rechtliches verwandelt, also dem reinen Privatkapital eine Servitut aufgelastet.

Ausserdem aber sorgt die kommunale Wohnbaupolitik, dass eine ganz neue Form des Wohnens entsteht, auf der einen Seite in modernen Grosshöfen, welche für denjenigen, der in der Grosstadt selbst wohnen will, eine viel bessere Bereitstellung alles Komforts und eine weit rationalere Vertheilung des Raumes ermöglichen als die kapitalistischen Hinterhöfe, auf der anderen Seite aber die immer mehr ansteigenden Familiensiedlungen (bisher 5000 Einfamilienhäuser), in denen freilich der Einzelne nicht privatrechtlicher Eigenthümer, sondern kommunaler Erbpächter seines Hauses ist, wodurch sich ebenfalls eine mittelalterliche Eigenthumsform erneuert. Der Vorwurf, dass viel zu wenig Einfamilienhäuser gebaut werden, den namentlich Anton Orel vor Jahren im Wiener Gemeinderath erhoben hat, ist hinfällig, weil einerseits die Leute selbst vielfach die moderne Stadtwohnung der peripheren Familiensiedlung vorziehen, andererseits auch in der kurzen Zeit, in welcher einer drängenden Wohnungsnoth abgeholfen werden musste, gar nicht anders vorgesorgt werden konnte. Ueberdies ist der Typus des kommunalsozialistischen Familienhauses gegenwärtig in ständigem Wachsthum begriffen.

Dass die Kommunalpolitik in Wien durchaus nicht unbedingt ideologisch im Sinne eines orthodoxen Marxismus verfährt, beweist der Umstand, dass die versuchte Form des Einküchenhauses, welches der Theorie entsprechen würde mangels eines Interesses innerhalb der Arbeiter



chaft selbst nicht wiederholt wurde. Richtig ist, dass von Seiten der massgebenden Faktoren eine initiative Politik in Hinsicht einer Pflege und Förderung des Interesses für die Familieneubildung bethätigt wird. Ich kann ihnen aber daraus in keiner Weise einen Vorwurf machen, solange in den katholischen Kreisen gleichfalls die Tendenz, mit der modernen Entwicklung zu gehen, sie durch Rationalisierung zu intensivieren, weit grösser ist als umgekehrt der Versuch, aus der Kraft souveräner menschlicher Selbstbestimmung nach Formen zu suchen, die der Persönlichkeit und der Familie besser entsprechen als die kapitalistisch-sozialistischen. Solange im Katholizismus selbst die Familienidee, ferner die Idee der Berufspersonlichkeit, so wenig Verstandnis, ja noch mehr, so wenig Muth zur That findet, solange ist modernen Menschen, die darüber nichts aus religiösen Vorurtheilen wissen, gar kein Vorwurf zu machen und ist dem Sozialismus die innere Konsequenz gegenüber dem Kapitalismus nicht abzusprechen. Wenn schon Rationalisierung, dann lieber nicht gelbe, sondern rothe!

Es ist nun gar nicht meine Absicht, die konkrete Kommunalpolitik des Austromarxismus politisch zu vertheidigen, oder sie von der Verdrückung in kulturkämpferische Ziele freizurechnen, wenn ich auch glaube, dass diese Kulturkampfgefühle sehr wesentliche Nahrung empfangen aus der einseitig kapitalistischen Orientierung breiter katholischer Schichten und insbesondere der politischen Führer des Katholizismus. Ich möchte hier nur darauf verweisen, dass m.E. einerseits der christliche, oder besser scholastisch-kirchliche Eigenthumsbegriff elassch und entwicklungsfähig genug ist, auch die kommunal-sozialistische Form in sich zu schliessen, auf der anderen Seite aber auch der moderne Marxismus, gerade wenn er an die Herrschaft kommt und selbst Autorität in Gemeinde oder Staat wird, durchaus nicht nur dogmatische Ideologie bleibt, sondern ebenfalls sehr anpassungsfähig wird und so in der praktischen Gestaltung der Eigenthumsverhältnisse zu Formungen kommt, welche der scholastischen Auffassung durchaus nicht mehr diametral entgegenstehen. Man muss sich sehr wohl hüten, was historisch bedingte Deutung der scholastischen Doktrin ist, zu verwechseln mit ihrem eigentlichen Inhalt. Es ist meine feste Ueberzeugung, dass es möglich ist, von der Scholastik her einen Kommunalsozialismus, der sich von ausgesprochen kulturkämpferischer Tendenz freihält, als positive rechts- und Wirthschaftsverfassung zu befeifen. Es ist aber andererseits auch sicher, dass es dem modernen Sozialismus um so leichter fallen wird, von allen liberalen Residuen und kulturkämpferischen Allüren abzusehen, je entschiedener die Scholastik selbst die einseitig kapitalistische Deutung ihrer Naturrechtslehre verwindet, je mehr sie selbst im Kommunalsozialismus eine positive Realität sieht, zu der

sie nicht anders Stellung nehmen darf als zum Kapitalismus selbst.

Gerade die innere Konsequenz des Solidarismus und seines analytisch-positivistischen Denkens erfordert, dass die Thatsachen, auch wenn sie politisch noch nicht zu Ende durchgekämpft sind, objektiv gewürdigt werden. Die rein politischen, interessen- und parteipolitische Hoffnung, dass es doch noch einmal anders werden und dem privaten Häuserkapital wieder die volle Rente zufließen könnte, darf nicht die nüchterne Erkenntnis dessen, was ist, stören. Vom christlich-naturrechtlichen Standpunkt ist überdies gar nicht einzusehen, warum der Hausbesitz des kapitalistischen Unternehmers, der massierte Hinterhöfe bauen muss aus Rentabilitätsgesichtspunkten, um die Grundrente zu steigern, warum dieser naturrechtlich legitimierbar sein soll, die Grosshöfe des Kommunalsozialismus und die Familiensiedlungen mit Erbpachtrecht hingegen nicht.

Ich fordere daher gerade vom Solidarismus aus rein analytisch-positivistischen Gründen, dass er sich mit dem Kommunalsozialismus ernster auseinandersetze als bisher. Ich selbst komme von der romantischen Gesellschaftsauffassung auf dem Wege kritischer Soziologie her zum Verständnis des Sozialismus, in dem, eben weil er ein ideales Urbild der Gesellschaft hat, weit mehr kritische, romantische, platonische Elemente enthalten sind als in der Scholastik. Vom analytisch-positivistischen Standpunkt, den die Scholastik einnimmt, wird man freilich immer nur, wie den Kapitalismus, so auch den Kommunalsozialismus als schlechthin positiv gegebenen Faktor verstehen können. Der Grund, warum der Solidarismus bisher zögert, dem Munizipalsozialismus gerecht zu werden, besteht ja darin, dass man sich noch nicht klar ist darüber, ob es sich hier blos um eine vorübergehende, parteipolitisch daher noch überwindbare Formung handelt, oder schon um eine bleibende Neubildung. Aber auch wenn man einmal so weit sein wird, den Sozialismus ebenso zu bejahen wie heute den Kapitalismus, wird man genau so wie heute ihn nur in seiner Thatsächlichkeit bejahen können, insofern er nämlich ein positivrechtliches System ist. Vom synthetischen Standpunkt der kritischen Soziologie, wie er in ähnlicher Weise in der Romantik, im Sozialismus, vor allem aber konsequent in der Transzendentalphilosophie des Kritizismus enthalten ist, von diesem Standpunkt wird man, wie heute schon in der Kapitalismuskritik, so morgen in der Sozialismuskritik allein sozialpolitisch über den Kommunalsozialismus hinaus verlangen können, ihm selbst daher eine innere Ausrichtung auf ein über ihn hinausgehendes Ziel zu geben vermögen, nämlich auf ein Ideal seinsollender Sozialorganisation, vor dem auch die moderne Grossstadt sich auszuweisen hat, inwieweit sie der idealen Menschennatur gerecht wird.

DR. ERNST KARL WINTER, Wien.



Prophetenstimme—an uns!<sup>1)</sup>  
(Zeitgeist Zeitübel.)

Als das Volk Israel am Euphrat und in der Verbannung lebte und am Weidengeäst des Stromes voll Gram und Trauer die Harfen hinhängte, da übertrug Gott dem Ezechiel die Seelsorge über die Verbannten, um sie vor der Üppigkeit und den verführerischen Reizen der Grosstadt Babylon zu bewahren und den entsittlichenden Genüssen zu entreissen. Aber der üble Zeitgeist drohte alles zu überwuchern. Da hörte Ezechiel, der die Person des Heilands vorstellte, Gott den Herrn zu ihm sagen:

“Menschensohn, du lebst inmitten eines widerspenstigen Volkes. Sie haben Augen, um zusehen, doch sie sehen nicht; sie haben Ohren, um zu hören, doch sie hören nicht: denn es ist ein widerspenstiges Volk.” (Ezech. 12:2).

Diese messianische Seherklage gilt auch der christlichen Zeit. Was setzt der hl. Paulus der Weisheit der Welt entgegen? Die Botschaft vom Kreuzestode Christi. Diese Predigt bedarf nicht der Weltweisheit.

“Wohl sind nicht viele Weise unter uns im Sinne der Welt, nicht viele Vornehme; aber das Schwache aufseiten Gottes ist stärker als die Weltmenschen. Das Kreuz gilt den Juden als ein Ärgernis, den Heiden als Thorheit; und gerade das Niedrige und Verächtliche, was die Welt fürchtet, was ihr nichts gilt, hat Gott auserwählt, um das, was etwas gilt, zu nichte zu machen. Christus ist durch Gottes Anordnung uns zur Weisheit geworden, zur Rechtfertigung, Heiligung und Erlösung” (1. Kor. 2).

Warum hat Gott dieses Volk mit Blindheit geschlagen? warum nicht dessen Auge geöffnet, zu sehen, die Ohren, zu hören? Israel war religiös und moralisch krank, entartet, böswillig. Daher rührt dessen Ungläubigkeit und seine mit Blutschuld befleckte, hasserfüllte Widersetzlichkeit gegen Jesus, und daher kommt es, dass es den Heiland von sich gestossen und seine “Zeit des Heiles nicht erkannt” hat.

Ein ganz oberflächlicher Beobachter sieht in der heutigen Zeit viel Wissenschaft und Geistesmacht, eine glänzende Kulturepoche voll neuer, ja überströmender Lebenslust voll verlockenden Zaubers.

Und doch!

“Menschensohn, du weilst inmitten eines widerspenstigen Volkes!”

<sup>1)</sup> Aus “Die Einkehr, Zeitschrift für innerliche Menschen.”

Bedeutung und Werth der Arbeit.

Unsere Sorgen und Leiden, unsere Arbeit und unser Mühen sind Strafe der Sünde und müssen durch unsere demüthige und bussfertige Gesinnung in den Bereich der Erlösungsgnade gebracht werden. Durch den Geist der Sühne werden sie Theilnahme am Erlösungswerk Christi. Durch all die irdischen Mühen und Leiden sollen wir uns mit seinem Erlösungs- und Opfertod vereinigen und seiner Erlösungsgnade theilhaftig werden.

In welch' erhabenem Lichte erscheint so unser irdisches Schaffen und Leiden! Unsere Arbeit erhält göttlichen Werth, wird in das Reich der Übernatürlichen erhoben, geädelt und verklärt. Sie dient nicht bloß den irdischen Bedürfnissen, sondern vermittelt göttliche Gnaden und erwirbt uns Verdienste für die ewige Seligkeit. Wie die Arbeit auch heissen mag, und sei es die niedrigste Arbeit, so steht in den Augen Gottes da als herrliche Opfergabe, die wir Gott auf dem Altare des Kreuzes darbringen.

Das ist die herrliche Predigt des Kirchthurmes der inmitten der rauchenden Schlote und der Arbeiterwohnungen uns an das Opferleben Jesu ermahnend. Das künden die Glocken, die nach harten Arbeitstagen die Menschen zum eucharistischen Opfer rufen. Das ist der Wunsch des Heilandes, der vom stillen Tabernakel aus auch die Arbeitende Welt zu sich ruft: Kommet zu mir, die ihr mühselig und beladen seid, ich will euch erquicken! Alles, unser Denken und Reden, unser Arbeiten und Leiden, unser Stand und Beruf, muss vom Opfergedanken getragen werden, wenn wir einst als vollkommen Erlöste in die ewige Seligkeit eingehen wollen.

Opfern, ach, davon will die moderne Welt nicht verstehen und wissen, sie kennt nur das Klingen der Goldes; aber der eucharistische Heiland ruft es immer wieder in die Ohren. Aber wir, die wir Christen sind und sein wollen, wir müssen seinen Ruf vernehmen und mit dem Licht der Eucharistie unser Leben ganz durchleuchten und verdeutlichen lassen.

Der Segen der Nachwelt

Kümmert sich unsere Generation überhaupt noch um den Segen der Nachwelt? Arbeitet jemand noch für die Nachkommen? Gehören der Segen der Nachwelt und das Wohl der Nachkommen nicht auch zu den verlorenen Idealen, an die niemand mehr glaubt und niemand mehr denkt? Und wenn dem so ist, erklärt sich auch nicht das aus der Verleugnung jener religiösen Überzeugungen, denen der Katholik einen so tiefen und schönen Ausdruck verleiht am Gedenktage der Todten, zu Allerseelen, und am Allerheiligenfest?

Nur auf dem Boden religiöser Überzeugungen stehend, vermochte ein schlichter deutscher Dichter Wilhelm Wilms, folgenden Gedanken Ausdruck verleihen:

Und war's nur eine Furche Land,  
Die urbar ward durch deine Hand,

Und war's auch nur ein einz'ger Baum,  
Den du gepflegt auf engem Raum,



Und ob es Pflicht war oder Lust—  
Du wirktest Segen unbewusst,

Ob alles andre dir misslang,  
Was du erstrebt im heissen Drang:

Wem deine Furche reichte Brot,  
Wem je dein Obstbaum Früchte bot,  
Ob auch dein Name längst entschwand.  
Der segnet dich und deine Hand,

### Aus Central-Verein und Central-Stelle.

Gott liebt die Gerechtigkeit (Ps. 44, 8). Das beste Mittel, sie als heilige Tugend in uns zu bewahren, ist der Kampf gegen Habgier und Genussucht. Der hl. Paulus nennt die Liebe zum Gelde die Wurzel aller Uebel (1. im. 6, 10). Hier die Axt anlegen heisst die Gerechtigkeit zu seiner Charaktertugend machen und dadurch nach der Verheissung des Heiligen Geistes "zu grossen Tugenden" gelangen. Halten wir denn fest an der Mahnung des Apostels zur Erfüllung der sittlichen Pflichten des Christen (Röm. 12, 8): "Bleibt niemand was schuldig, es sei denn die gegenseitige Liebe!"

Franz Lehner.

#### Die Sendung der Liebe.

"Ihr seid das Salz der Erde! — Ihr seid das Licht der Welt! — So leuchte denn euer Licht vor den Menschen, damit sie eure guten Werke sehen und den Vater preisen, der im Himmel ist."

(Matth. 5. 13. 16.)

Caritas ist die Wirkungsweise der katholischen Kirche. Ist ihr Wirken nicht Liebe für alle, dann ist sie wie tönendes Erz und klingende Schelle, dann ist sie nicht mehr Kirche Christi. Denn Glaube ohne Liebe ist Leib ohne Geist (Jac. 2, 26). Und eben weil Caritas katholisch sein muss, darf sie sich nicht auf politische Grenzen beschränken lassen. Sie kommt zu allen, so wie Christus zu allen kam.

Man schreibt viel über die Quellen des Unglaubens, und vermeint sie zu finden: in der religiösen Unkenntnis, in der Glaubenslosigkeit der Umwelt, im persönlichen Stolz, in der heimlichen Missethätigkeit des anderen. Des anderen? Ist viel daran richtig! Aber etwas ganz Wesentliches fehlt: Unsere Schuld! Hat doch Christus selbst uns einen brennenden Vorwurf ausgesprochen: „Sie werden euch austossen, ja Gott einen Dienst zu thun glauben, wenn sie euch tödten. Solches werden sie euch thun, weil sie weder den Vater noch mich kennen“ (John. 16, 3). Also ein unheilvolles Misverständnis! Warum kennen sie ihn nicht? Weil sie an den Kindern den Vater nicht mehr erkennen können; das heisst, weil sie so wenig Grosses sehen, so wenig Erhebendes, Göttliches; keine Frohbotschaft. Darum wird „unsertwegen der Name Gottes gelästert unter den Heiden“ (Röm. 2, 24). Und der Widersacher Gottes sucht dabei unsere Fähigkeit Gott zu erkennen und durch ein Leben der Tugend, besonders der Liebe darzustellen, möglichst zu schwächen. —

Der moderne Mensch, im besonderen der proletarische Mensch, will von der Religion zurzeit

nur eines wissen: ob Gott wirklich die Liebe ist. Der Mensch aller Zeiten will Antwort auf diese Urfrage des menschlichen Herzens; zumal in Zeiten rathloser Noth. — Und dabei schauen sie auf die, welche sich seine Kinder nennen, vornehmlich auf die Priester. Und wenn sie solche spürbare Liebe finden, grösser als der Hass und die Noth der Welt, dann beginnt in ihren Seelen ein Glaube zu keimen, langsam wie die Eichen oder vielleicht auch rasch wie die besonderen Gnadenströme Gottes. — Suchende Menschen haben Christus gefragt, ob Er es sei, der da kommen soll. Sie erhielten eine Caritasantwort: dass Liebe am Werk sei: „Blinde sehen, Lahme gehen, Aussätzige werden rein, Taube hören, Todte stehen auf, den Armen wird eine Frohbotschaft gepredigt“ (Mt. 11, 2—5). Siehe, er sendet seinen Engel vor sich her (Mt. 11, 10). Die Massen werden erst dann wieder an die Religion der Liebe glauben, wenn sie mehr thätige Liebe spüren: *perfecta Christi caritas mundi tyrannum conterit* (Apostelbrevier), die vollkommene Liebe Christi zernichtet den Tyrannen der Welt: das Geld, die Habgier, die Sündenlust. Es braucht Sonne. Er hat uns zuerst geliebt, damit wir glauben. Aus unserem Glauben muss thätige Liebe unter die Menschen ausstrahlen, dann werden sie glauben. Wer Liebe hat, erlebt Gott; und die Menschen werden an ihm Gott erleben.

Unsere Liebe ist das „Salz der Erde“, das „Licht der Welt“.

Caritas-Direktor Nar, Augsburg.

#### Greuel der Hungersnoth in China.

Nur ganz selten, und dann nur wie nebenbei, weiss die Tagespresse etwas über die furchtbare Hungersnoth in China zu berichten. Dabei müssen infolge der Missernten geradezu grauenhafte Zustände dort herrschen. Berichtet doch ein Missionsprokurator aus dem Gebiete Lanchow:

„Was das arme Volk hier in diesem Jahr durchgemacht ist unbeschreiblich. Die Noth stieg im Frühjahr bis zum Aeussersten. In den ganz schlimmen Hungergebieten wurden Kinder in Lehm eingewickelt, im Feuer geröstet und dann aufgezehrt. Früher, im Anfang der Hungerperiode, konnte man oft Hunde sehen, die Beine oder Arme von irgendwo verhungerten Kindern fortzuschleppen. In den schlimmen Monaten April, März und Februar konnte die Polizei, die an den Thoren der Stadt die Vorübergehenden untersuchte, oft auch eines Kindes Arm oder Bein in den Kleidern finden; das waren schreckliche Tage. Noch trüber wurden die Aussichten als kein Regen im Frühjahr kam und die Weizenernte total verdorrte. Anfang Juni kam endlich der lang ersehnte Regen, der mehrere Tage anhielt. So ist jetzt hier im Lanchowbecken wenigstens Aussicht auf eine gute Herbsterte.“

Diesen Bericht bestätigen die Schreiben anderer Missionare, doch die Welt erfährt davon nichts. Während in unserem Lande die Getreidespeicher bis zum Platzen mit Kornfrucht gefüllt waren, war weder das Rothe-Kreuz noch irgend ein Werk christlicher Caritas bereit, auch nur etliche Schiffsladungen Weizen, Reis, oder Mehl nach China zu schicken! Welch nichtsnutzige Einflüsse mögen da wohl hinter dieser Politik des Todtschweigens stecken?



### Hilfe für Europa immer noch erwünscht.

Der Eindruck, es sei nicht mehr angebracht, milde Gaben zur Vertheilung in Europa zu stiften, ist leider weitverbreitet. Daher sind wir nicht mehr in der Lage, das dem C. V. von Benedikt XV. anvertraute Werk, der Noth zu steuern und die Versöhnung der Völker durch die Caritas zu fördern, in wünschenswerther Weise zu betreiben.

Was auch heute noch geschehen könnte und sollte, verräth ein Brief eines deutschen Pfarrers im heutigen Lithauen, dem die C. St. unlängst fünfundzwanzig Messintentionen zuzuschicken vermochte. Er schreibt wie folgt:

„Mit Ihrem Check haben Sie mir unerwartete Freude und Hilfe gebracht. Ich hatte in diesen Wochen 7 Kommunionkinder 6 Wochen lang bei mir im Hause, da sie zu weit von der Kirche wohnen, um jedes Mal zum Unterricht kommen zu können. Da die Kinder sämtlich sehr arm waren und ich nur eine kleine Wirthschaft habe, wusste ich nicht mehr, wie ich sie satt machen sollte. Da kam in der grössten Noth ganz unverhofft wieder ein Mal ein Brief aus Amerika und schaffte mir Luft.“

Ausserdem theilt der betf. Pfarrer uns folgendes mit:

„Solange wir noch zu Deutschland gehörten, bekamen wir für diesen Kommunionunterricht im Hause eine Beihilfe von unserer Behörde. Jetzt müssen wir allein zusehen, wie wir fertig werden. In meiner Pfarrei sind nur sehr wenige sesshafte Familien, auf die man sich auch verlassen kann. Die meisten sind herumzigeunernde Dienstboten, die man oft nur bei Gefängnisbesuch zu Gesichte bekommt. Das erschwert die Seelsorge ungemein und macht sie oft geradezu unmöglich. Bei den Stationsgottesdiensten in den einzelnen Ortschaften habe ich meist an 100 Besucher; es müssten oft aber 2, 3 mal so viel sein.“

Die C. St. steht mit noch vier anderen deutschen Priestern in Lithauen in Verbindung; diese wurden ihr vom hochwst. Bischof Grafen O'Rourke, von Danzig, empfohlen, der nach Schluss des Weltkrieges als Apostolischer Delegat im Baltikum waltete.

### Erfolgreiche Tagung des California Zweiges.

Trotz grosser Entfernung vom Centrum der Mehrheit seiner Mitgliedschaft war die in Los Angeles am 1. u. 2. September abgehaltene Generalversammlung des Staatsverbandes Californien äusserst gut besucht. Ein Extrazug brachte die Delegaten und andere Festtheilnehmer von San Francisco, Oakland, San Jose und Sacramento nach der Metropole Süd-Californiens, wo ihnen von dem Festkomitee und dem Pfarrer der St. Josephs-Gemeinde, hochw. P. Vincent Arbeiter O. F. M., ein herzlicher Empfang bereitet wurde.

Die Festpredigt während des feierlichen Hochamtes, hochw. P. Apollinaris O. F. M., Celebrant, hielt der im mittleren Westen bekannte und als Freund des C. V. geschätzte hochw. P. Didacus Gruenholz O. F. M. Am Sonntag Nachmittag hielten dann die Delegaten ihre erste Versammlung ab, während auf den Abend eine Allgem. Katholikenversammlung im St. Josephs-Auditorium anberaumt worden war, der die Abendandacht und Segen vorausging.

Den Vorsitz führte Hr. Joseph Mesmer, der, vor Festpräsidenten Hrn. Anthony Schwamm eingeführt, die Redner des Abends vorstellte: Bürgermeister John C. Porter, Hrn. John A. Werner, Präsident des Staatsverbandes, Siegfried C. Hagen, Richter W. T. Aggela und hochw. P. Didacus Gruenholz O. F. M. Ausserdem war reichlich für musikalische Vorträge gesorgt.

Der Montag war, nach Schluss des Seelenamtes für die verstorbenen Mitglieder, bis abends ausschliesslich der Erledigung der Verbandsangelegenheiten gewidmet. Einer der Beschlüsse erklärt den Willen des Verbandes, gemeinschaftlich mit anderen die Befreiung der Pfarrschuleigenthums von Steuern zu befördern. Auch beschloss man, dem Jubiläumsfonds des C. V. planvoll Vorschub zu leisten. Als nächstjähriger Festort wurde San Jose ausserkoren.

Ein Bankett beschloss dann die diesjährige Generalversammlung des Staatsverbandes, nach allgemeiner Ansicht eine der erfolgreichsten in der Geschichte dieses Zweigs des C. V. Ermuthigend für die Delegaten war der Besuch ihrer Versammlung durch den hochw. Bischof von Los Angeles, John J. Cantwell, der in einer munteren Weise über die Ziele und Zwecke des katholischen Vereinswesens und die Bedeutung jeder gesunden katholischen Bewegung sprach. Hr. John A. Werner, der bisherige Präsident des Verbandes, wurde wiedergewählt, und mit ihm alle Beamten des letzten Jahres.

### Zur nächstjährigen Tagung des C. V.

In der September-Versammlung des Maryland Zweigs des C. V. wurden die Vorbereitungen für unsere nächstjährige Generalversammlung besprochen. Der Schatzmeister des Festkomitees, Hr. Peter Rosenberger, berichtete, es sei bereits eine ansehnliche Summe freiwilliger Beiträge zusammengekommen für den Festfonds.

Es war bisher nicht möglich, die Tage der nächsten jährigen Generalversammlung zu bestimmen, weil in demselben Monat, August, auch die Knights of Columbus ihre Jahresversammlung in Baltimore abhalten wollten. Man will natürlich vermeiden, dass beide Verbände gleichzeitig tagen.

### Der C. V. Pennsylvanien wendet sich an die Erzieher.

Während die zu St. Mary's abgehaltene Jahresversammlung des Pennsylvania Zweiges des C. V. die Beschlüsse der Salemer Tagung des C. V. bestätigte und sich zu eigen machte, fügte sie ihnen einen beachtenswerthen Zusatz bei. Es ist dies ein an die Leiter höherer katholischer Erziehungsanstalten gerichtetes Gesuch, die ihnen anvertrauten Zöglingen und Studenten über das Wesen der Katholischen Aktion zu unterrichten. Der Beschluss lautet:

„Insofern es das Ziel unserer Vereinigung ist, nach Kräften an der Verwirklichung der Ideale und Wünsche unseres Hl. Vaters mitzuarbeiten; und da die Katholische Aktion seinem Herzen so theuer ist; und da ferner das Programm der katholischen Laienthätigkeit einen endgültigen Sieg nicht zu erreichen vermögen ehe nicht unsere katholischen Jugend dafür gewonnen sein wird und an den von der katholischen Bewegung vertretenen Bestrebungen Interesse nimmt, deshalb schlagen wir, der Pennsylvania Zweig des Central-Verein of America, vor und empfehlen ergebnis, dass den Studenten an unseren höheren katholischen Lehranstalten—Hochschulen, Kollegien, Universitäten, Seminarien—wenigstens gelegentlich Vorträge geboten werden, um sie mit den Zielen und Aufgaben der Katholischen Aktion vertraut zu machen, in der Absicht, Männer und Frauen zu Führern der katholischen Bewegung heranzubilden.“

Ein vortrefflicher Beschluss. In aller Bescheidenheit macht der Pennsylvania Verband damit auf einen empfindlichen Mangel aufmerksam, dem man



zu gutem Willen abgeholfen werden kann. Dem abgeholfen werden muss, wollen wir nicht auch weiterhin der Mitarbeit vieler entbehren, die besten wären, in die Kath. Aktion thatkräftig und consequent einzugreifen oder doch sie verständnisvoll zu fördern.

### **Festgefügte, lebensfrische Distriktsverbände" notwendig.**

Die Jahresbotschaft des Präsidenten des Pennsylvania Zweigs des C. V. erwähnt ganz besonders erfreuliche Thätigkeit und das eifrige Streben der Distriktsverbände jenes Staates. "Durch meine Theiligung an den Versammlungen einer Anzahl unserer Verbände," schreibt Präsident Eibeck, "gelangte ich zur Ueberzeugung, dass nur durch festgefügte und lebensfrische Distriktsorganisationen die Ziele und Zwecke unseres Zweiges des C. V. den Mitgliedern verständlich gemacht werden können."

Diese Ansicht bestätigt, was so häufig bereits im "Central Blatt" gesagt wurde: gut geleitete, thätige Distriktsverbände sind unerlässliche Vorbedingungen erfolgreichen Wirkens auf dem Gebiete der Kath. Aktion im Rahmen des C. V.

Die Empfehlung des Hrn. Eibeck, man möge im kommenden Vereinsjahre versuchen, solche Verbände auch dort zu gründen, wo bisher, bei bestehender Möglichkeit, das zu thun, deren sich noch keine vorfinden, besitzt daher nicht nur für Pennsylvania Geltung, sondern für alle Staaten, in denen der C. V. zu Hause ist.

### **Banater Schwaben in N. D., Ackerbauer.**

Wie der grösste Theil aller seit 1890 in unser Land eingewanderten Europäer, wandten sich auch die Deutsch-Ungarn fast ausschliesslich nach ihrer Ankunft in die Industriestädte. Auf dem Land gelangten die wenigsten von ihnen; während die Russländer (d. h. aus Russland eingewanderte Deutsche) in den beiden Dakotas und in Kansas Kolonien gründeten, glaubten wir bisher, nur vereinzelte Deutsch-Ungarn hätten sich der Landwirthschaft zugewandt.

Erst in jüngster Zeit wurden wir gewahr, dass die Ortschaft Lefor, Nord-Dakota, fast ausschliesslich von Deutsch-Ungarn bewohnt werde, und auch den Hauptstamm der dortigen blühenden Gemeinde bilden. Ihr St. Josephs Unterstützungs-Verein gehört dem Staatsverband an, und auf dessen jüngst in Rugby abgehaltenen Generalversammlung war er durch drei Delegationen vertreten.

Wer die Geschichte dieser Banater-Schwaben, die diese Deutsch-Ungarn richtig zu benennen wissen, kennt, und weiss, was sie nach ihrer vor hundert Jahren in Ungarn erfolgten Einwanderung geleistet als Landwirthe, wird sich freuen, sie hier als Ackerbauern und nicht als Fabrikarbeiter wiederzufinden. Sie haben entschieden den besseren Theil erwählt, und sie werden sich in Nord-Dakota ebenso bewähren wie im Banat, das ihren Vorfahren fast alles verleiht, die es unter anderm zur Kornkammer des Reiches Ungarn gemacht haben.

### **Werth des Sprachstudiums.**

Nicht aus Gründen nationalistischer Art empfehlen und fordern wir die Pflege der deutschen Sprache sondern vor allem weil, wie ein so hervorragender Pädagoge wie Otto Willmann erklärt, der fremdsprachliche Unterricht formalbildenden Werth besitzt. Er ist, wie Anton Steeger jüngst in der "Kathol. Kirchenzeitung" (Salzburg) betonte, der unanfechtbaren Ansicht, dass durch das Studium der fremden Sprachen "ein erhöhtes Sprachbewusstsein erzielt wird, indem der Geist aus der anfänglich naiven Identifikation von Gedanken und sprachlichem Ausdruck heraustritt und so auch seine Muttersprache selbst ihm (dem Studierenden) viel verständlicher sei." Weshalb Goethe mit einem gewissen Recht sagen konnte: "Wer keine fremde Sprache versteht, versteht seine eigene nicht." Ferner bietet der fremdsprachliche Unterricht fortgesetzte Uebung im logischen Denken.

Bei der allgemeinen, kurzsichtigen Neigung des amerikanischen Volkes, das Sprachstudium zu vernachlässigen, sollten gerade wir, deren Vorfahren sich so gerne und mit so grossem Erfolge fremde Sprachen aneigneten, die Vorkämpfer ernstesten Sprachstudiums sein. Die Kenntniss mehrerer modernen Sprachen, wie die Fähigkeit, sich ihrer zu bedienen, sollte geradezu ein auszeichnendes Merkmal des Deutschamerikaners sein. Besonders aber eines jeden Katholiken deutscher Abstammung, die wir, als Angehörige der Weltkirche, mehr Ursache haben als andere, das Sprachstudium zu fördern und zu betreiben.

## **Beschlüsse**

### **der 73. Generalversammlung des Central-Vereins,**

Abgehalten am 13-17. Juli zu Salem in Oregon.

(Schluss.)

#### **XI.**

#### **Einwanderung: Die "National Origins Clause."**

Nach wie vor verurtheilen wir die sog. "National Origins Clause," des am 1. Juli 1929 in Kraft getretenen Einwanderungsgesetzes.

Während wir die Beschränkung der Einwanderung im Grundsatz befürworten, vertreten wir andererseits die Ueberzeugung, dass die völkischen Quoten, die auf Grund der sog. "National Origins Clause" berechnet wurden, und die dem Einwanderungsgesetz einverleibt worden sind, unbillig und in keinem Verhältnis stehen zu dem, was die verschiedenen Nationalitäten für die wirtschaftliche und kulturelle Entwicklung unseres Landes geleistet haben.

Wir hegen zudem die Befürchtung, das Gesetz möge, sollte es in Kraft bleiben, zu erbittertem Wortstreit über die Verdienste des "Old Stock" der Bevölkerung unseres Landes einerseits und jener der Ankömmlinge aus neuerer Zeit führen und ihn wachhalten, und dass es somit zum Urheber fortgesetzter Uneinigkeit zwischen den verschiedenen Bevölkerungsgruppen unseres Landes werden möge.

Obgleich Präsident Hoover als Mitglied jener Kommission, die mit der Aufgabe betraut worden war, das so verworrene Problem der Einwanderungsquoten zu studieren, die Mängel des gegenwärtigen Gesetzes genau kennt, gelang es ihm nicht, einen weiteren Aufschub der Einführung der nun in Kraft getretenen Quoten zu erlangen. Wir wenden uns trotzdem an den Kongress mit dem Ersuchen, sich der Frage noch einmal anzu-



nehmen, in der Absicht, jenen Abschnitt des Gesetzes zu revidieren, auf dem die Quoten, die der Entwicklung unseres Volkes seit 1790 durchaus nicht entsprechen, beruhen.

## XII.

### Pioniere des Fernen Westens.

Nach allgemeiner Meinung trennt den fernen Westen nur eine kurze Spanne Zeit von den Tagen der Indianer, der Pfadfinder, der Jäger, der Fallensteller, der Goldsucher, der Rinder- und Schafzüchter, der Landvermesser und der Städtegründer auf jungfräulichem Boden. Vielen ist er heute noch ein Land abenteuerlicher und romantischer Erlebnisse, bei denen körperliche Kraft und Muth die wichtigste Rolle spielen.

Für uns Katholiken, und im besonderen für die heutige Generalversammlung, ist dieser Theil unsres Landes ein Symbol aller edleren Aeusserungen menschlicher Kraftentfaltung. Vor allem löst der Gedanke daran die Erinnerung an die Kraftgestalten jener katholischen Pioniere aus dem Laienstande aus, die den Glauben und die christliche Kultur in dieses neue Reich hineingetragen, wie der Missionäre—der Priester, Brüder und Schwestern—die die Strapazen der Ansiedler theilten und die Religion in deren Mitte zu begründen und zu befestigen halfen.

Theilweise ist das Gebiet, in dem auch unser Verband Wurzel geschlagen und ein ansehnliches Wachsthum erreicht hat, altes katholisches Land. Californien war der Schauplatz thätigen katholischen Lebens lange ehe unsere Nation ins Leben gerufen wurde. Die Entwicklung des religiösen Lebens in den weiter nördlich gelegenen Staaten ist, wenn auch jüngeren Datums, dennoch erfreulicherweise eine gesunde und kräftige gewesen.

Bei dieser Gelegenheit, da der Central-Verein zum ersten Mal in den seit seiner Gründung verflossenen fünfundsiebzig Jahren in der Nähe des Stillen Meeres tagt, können wir nicht umhin, unserer Bewunderung für die katholischen Pioniere dieses gewaltigen Landestheils und unserer Dankbarkeit ihnen gegenüber Ausdruck zu verleihen. Den Franziskanern, Jesuiten, den Welpriestern, den Benediktinern, den anderen religiösen Orden, den Brüdern und Schwestern früherer Jahrzehnte und der Gegenwart, sprechen wir unsere dankbare Verehrung und Bewunderung aus; ebenso den Laien, jenen starken Männern und Frauen, unsere aufrichtige Hochachtung. Unsere Ehrerbietung gilt auch den Laien, der weissen sowohl als der rothen Rasse, die, von Sehnsucht nach dem wahren Glauben und von Verlangen nach der geistlichen Leitung der Schwarzhäute erfüllt, vor fast einem Jahrhundert Vertreter nach Osten und Norden entsandten um sich Missionare zu erbitten; den ersten Missionaren, den Patres Blanchet,—später Apostolischer Vikar und dann Erzbischof—und Demers und ihren Nachfolgern auf dem Bischofssitz und in den Reihen des Klerus; dem berühmten Pater De Smet und seinen Gefährten und Nachfolgern. Im besonderen auch Dr. McLaughlin, dem "Vater Oregons," welchen Ehrennamen er sich durch die Bethätigung seiner aussergewöhnlichen Eigenschaften als Organisator und Verwalter, wie auch durch seine Nächstenliebe und seine Glaubensstärke verdient hat.

Im Hinblick auf die Leistungen der Pioniere, die mit heute selten gewürdigten Schwierigkeiten kämpfen mussten, erinnern wir unsere Mitglieder daran, dass Dankbarkeit ihnen gegenüber uns zu mehr als einer blossen Werthschätzung ihres Gedächtnisses verpflichtet; sie fordert von uns Nachahmung ihrer Glaubensstreue, ihres Eifers für die Religion und ihrer kernigen Charakterstärke.

## XIII.

### Die Catholic Truth Society of Oregon.

Der Central-Verein nimmt die gegenwärtige Gelegenheit wahr, die bedeutenden Verdienste der Catholic

Truth Society of Oregon lobend anzuerkennen. Die katholische Kirche ist die hervorragendste aller bestehenden historischen Gestalten. Ihr Alter zählt nicht nach Jahren bloss, oder Jahrhunderten, sondern nach Jahrtausenden. Trotzdem gibt es nicht wenige unter den ihr Fernstehenden, denen, obgleich sie allgemein Kenntnisse besitzen mögen, die Lehren der Kirche völlig fremd sind. Daher wird sie so häufig verkannt.

Das Bestreben, die auf die katholische Lehre sich beziehenden Irrthümer aufzuklären und aus der Welt zu schaffen, verdient daher volle Anerkennung. Das Apostolat zur Verbreitung der Wahrheit ist gerade zu gegenwärtigen Zeit von besonderer Wichtigkeit, wegedes auf allen Seiten sich bemerkbar machenden Interesses an der Religion und der Kirche. Dieses Apostolat vermag die von wohlmeinenden Nichtkatholiken gegenüber der katholischen Lehre gehegten Bedenken zu zerstreuen; es ist im Stande, sooft die Lehren der Kirche in ein falsches Licht gesetzt werden, be richtigend einzugreifen, und ausserdem jenen, die ehrlich nach der Wahrheit suchen, die richtige Auskunft zu ertheilen. Ausserdem wird dieses Apostolat den Glauben selbst unter jenen Katholiken neubeleben, die la geworden sind und es vernachlässigen, ihre Religion auszuüben. Zudem vermag es viel dazu beizutragen das Wohlwollen jener Nichtkatholiken zu erlangen, die infolge der fortgesetzten boshaften anti-katholischen Propaganda, gegen die Kirche eingenommen waren.

In Anerkennung dieser Thatsache wird die Catholic Truth Society of Oregon stets am katholischen Central-Verein von Amerika, der sich die Beförderung der Kathaktion zum Ziel gesetzt, eine zuverlässige Stütze besitzen.

## XIV.

### Das päpstliche Kollegium Josephinum.

Der Central-Verein möchte bei dieser Gelegenheit den hochw. Herrn Rektor, den Hrn. Professoren, Alumnen und Studenten des päpstlichen Kollegiums zu Columbus, Ohio, Glück wünschen zu der Inangriffnahme des so notwendigen Neubauten, die sowohl den Bedürfnissen als auch der Würde einer so angesehenen Erziehungsanstalt entsprechen werden.

Das Josephinum ist seit seiner Gründung fast ausschliesslich durch Männer und Frauen deutscher Stammes unterhalten worden, nachdem es von seinem Urheber, dem verst. hochw. Msgr. Jessing, einen lebenslänglichen Freund des C. V., dazu bestimmt worden war, deren religiösen Interessen zu dienen. Es ist in der That eines der hervorragenden Denkmäler der religiösen Opferwilligkeit der Pioniere deutscher Zunge in unserem Lande. Deshalb hoffen und beten wir, das gegenwärtige Bauprogramm möge, von der göttlichen Vorsehung begünstigt, erfolgreich durchgeführt werden.

## Miszellen.

Der gegenwärtige Pfarrer der ältesten deutschen Gemeinde New Yorks, St. Nikolaus, hochw. John A. Nageleisen, beging am 17. September sein goldenes Priesterjubiläum. Es betheiligten sich an der Feier sowohl Vertreter des New Yorker Stadt-Zweiges des C. V. als auch des dortigen Frauenbundes.

In Cologne, Minnesota, ist am 9. September folgendes geschehen: In einer gemeinschaftlich vom St. Bernardinus und dem St. Anna Verein veranstalteten Feier zur Aufnahme neuer Mitglieder wurden deren dreiunddreissig am genannten Tage in diese beiden Vereine eingeführt. Was im Köln Minnesotas möglich ist sollte anderswo nicht unmöglich sein.